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Hand-Book for the Student of Chinese Buddhism

E. J. Eitel

H. g. hum. 48 ³⁶/₂

Eitel

HAND-BOOK
OF
CHINESE BUDDHISM.

HAND-BOOK
FOR
THE STUDENT
OF
CHINESE BUDDHISM,

BY
REV. E. J. EITEL,
OF THE LONDON MISSIONARY SOCIETY.



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Animique Gratissimi Testimonio

HUMILITER DEDICAT

AUCTOR.

PREFACE.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself on almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhistic works, many of which are simply translations from Sanskrit or Pāli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language to read and understand all the *popular* Buddhist classics from the study of which missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two “*Savants*” that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand he has not slavishly followed their spelling, but has substituted *s* for the peculiarly French *ç* and likewise *u* for *ou*. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists more than a thousand years before European Scholars had “discovered” Sanskrit understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism the term S’ākyamuni has been employed in accordance with Chinese usage, which prefers this

title to that of Gāutama. As the famous Chinese travellers Fahien and Hiuntsang had to be referred to on almost every other page, the Chinese symbols 法顯 and 玄奘 for their names have been for brevity's sake omitted.

With regard to the frequently recurring measures of distance it ought to be understood that the value of a Chinese li has been differently computed in different periods of time, but it will be safe to count 1 Chinese li as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, September 1st, 1870.

E. J. EITEL.

PART I.

A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

the fourth of the eight cold hells peculiar to Northern Buddhism, so called because the beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ÂBHÂSVARA (Pâli. Abhassara) lit. "all brightness" (â bhâsvara)

阿婆嚩羅 explained by **光音** light and sound (âbhâsvara). The sixth of the sixteen celestial worlds called Brahmalôkas (q. v.).

ÂBHÂSVARAS (Pâli. Abhassaras.

Tib. Od-gsal (lit. "those whose nature is brightness" â-bhâs-

varas **阿婆嚩羅** **庶** explained by **光音天** dêvas of

light and sound (âbhâsvara). The inhabitants of the third of the three celestial regions which form the second Dhyâna (q. v.).

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit. the

mountain called Fearless. Name of a mountain on Ceylon with an ancient monastery in which Fâhien (A. D. 400) found five thousand priests.

ABHAYAGIRI VÂSINAH 阿跋

邪祇釐住部 explained by

無畏山住部 the school of

those who dwell on mount Fearless. Name of a schismatic philosophical

school, one of the three branches into which the Sthâvirâh school (q. v.) split about 218 B. Ch. The

adherents of this school called themselves disciples of Kâtyâyana (q. v.), and studied the doctrines of both the small and great conveyance-schools (v. Triyâna).

ABHAYAMËDADA 施無畏者

he who procures removal of fear.

A standing epithet of Kwan-yin (v. Avalôkitês'vara).

ABHIDHARMA (Pâli. Abhidhana.

Singh. Abhidhamma. Tib. Tchos

non pa) **阿毗達磨** or

阿鼻達磨 or **阿毗曇**

explained by 傳 tradition, or by 勝法 overcoming the law or conquering law or by 無比法 peerless law. Buddhaghôsa defines Abhidharma as that law (dhârma) which goes beyond (abhi) the law. It is one of the three divisions of the Buddhist canon (v. Tripitaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa (q. v.) but it does not as a whole belong to the primitive period of Buddhism.

ABHIDHARMA DHARMA SKANDHA PÂDA S'ÂSTRA 阿毗達磨法蘊足論 a philosophical work by Dêvas'arma (q. v.).

ABHIDHARMA DJÑÂNA PRAS-THÂNA S'ÂSTRA 阿毗達磨發智論 explained by 隨法智論 lit. "a tract in accordance with the wisdom of the law." A philosophical work ascribed to Kâtyâyana (q. v.).

ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA 阿毗達磨俱舍論 or 俱舍電論 a work by Saṃghabhadra (q. v.).

ABHIDHARMA KÔCHA S'ÂSTRA 阿毗達磨俱舍論 a polemical tract written by Vasubandhu (q. v.) with a view to refute the doctrines of the Vibhâchâ-school (q. v.).

ABHIDHARMA PITAKA 阿毗達磨藏 the collection of all

canonical works on metaphysics compiled and revised by Mahâkas'yapa (q. v.). See under Tripitaka.

ABHIDHARMA PRAKARANA PÂDA S'ÂSTRA 衆事分阿毗達磨論 a philosophical treatise composed by Vasumitra (q. v.).

ABHIDHARMA PRAKÂRANA S'ÂSANA S'ÂSTRA 顯宗論 a treatise on metaphysics.

ABHIDHARMA PRAKÂS'A SÂDHANA S'ÂSTRA 阿毗達磨明證論 a metaphysical work, the authorship of which the legends attribute to Is'vara (q. v.).

ABHIDHARMA S'ÂSTRA 對法論 a metaphysical work by Vasubandhu.

ABHIDHARMA VIBHÂCHÂ S'ÂSTRA 阿毗達磨毗婆沙論 a metaphysical work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats who formed the synod convoked by king Kanichka (q. v.).

ABHIDHARMA VIDJÑÂNA KÂ-
YA PÂDA S'ÂSTRA 阿毗達磨識身足論 a dialectical treatise on metaphysics proving the non-existence of both *ego* and *non-ego* by Dêvas'arma (q. v.).

ABHIDJÑÂ or CHAḌABHIDJÑ-
AS (Pâli. Abhinna. Singh. Abbig-
nyâwa) 六通 or 六神通

six supernatural talents, which the founder of Buddhism S'âkyamuni is believed to have acquired in the night before he became Buddha, and which every Arhat (q. v.) takes possession of by means of the fourth degree of Dhyâna (q.v.). Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchus, Divya s'rôtra, Riddhisâkchât-kriyâ, Purvânivasânusmriti djñâna, Paratchittadjñâna and As'ravakchaya.

ABHIRATI 歡喜國 kingdom of joy. A fabulous realm situated somewhere to the East of our universe with two Buddhas, Akchôbhya (q. v.) and Mêrukûta (q. v.).

ABHYUTGATA RÂDJA 大高王 the great august monarch. Name of the kalpa (q. v.) in the course of which the fabulous king Subhavyûha (q. v.) is to be reborn as a Buddha.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERAMANÎ 不婬慾 no debauchery. The third of the ten rules for novices (v. Sikkhâpadâni), enjoining abstinence from violation of the vow of chastity with the following clause "lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse."

ACHTÂU. VIMÔKCHAS (Pâli. vimokhas) lit. "eight means of

enfranchisement" **八解** eight enfranchisements. A philosophical term designating eight intellectual states through which every Arhat has to pass in order to free himself from the world and to escape the bondage of sense and perception. These are however but different degrees of extatic contemplation corresponding to eight different abstruse syllogisms.

ÂCHÂDHA 額沙茶 name of an Indian month.

ADBHUTA DHARMA 阿浮達

摩 explained by **未曾有** "what never took place before" i. e. marvels. One of the twelve sections of Buddhistic literature comprising all books on miraculous events, legends of wonders and miracles wrought by Buddhistic saints.

ADHIMÂTRAKÂRUNIKA 大悲

great mercy. One of the Mahâbrahmânas (q. v.) who appeared from the South East to worship Mahâbhidjña djñânâ bhibhû (q. v.).

ADHIMUKTI (Pâli. Adhimutti. Tib. Mos-pa) lit. "attention"

阿提目多 or **阿提目多伽** explained by **善思惟** pious thoughtfulness; as an example of which is mentioned the lighting of a lamp fed with the oil of three flowers (Sandal, Sôma and Tchampaka) and the placing this lamp before the images of the Trinity. According to Singhalese and Tibetan

sources the meaning of *adhimukti* is "inclination of the will." In the *Lalita vistāra* (q. v.) its meaning seems to be "intelligence." Burnouf translates it sometimes by "confidence."

ADHYĀTMA VIDYĀ 內明 a work on the esoteric doctrines of Buddhism, one of the so-called five luminous treatises (**五明**).

ADINNĀDĀNĀ VĒRAMAṆĪ 不偷盜 abstinence from theft and robbery. See *Sikkhāpadāni*.

ADJĀTAS'ATRU (Pāli. *Adjatasattu*. Singh. *Aja'sat*. Tib. *Ma ss K Jess dGra*) **阿闍多設咄路** or **阿闍世王** explained by **未生怨** 'an enemy before he was born,' or 'no enmity in the heart,' or (as the Tibetians explain it) 'not creating himself any enemies.' A king of Magadha son of king *Bimbisāra* (q. v.) originally one of *S'ākyamuni*'s most formidable opponents. Converted to Buddhism he became famous for his liberality in almsgiving. He died 24 years after *S'ākyamuni* (about 519 B. Ch.). His son and successor was *Udāyi* (q. v.). There is a daughter of *Adjātas'atru* mentioned under the name **阿術達** *Asuddharda*? According to a Tibetan legend an infant son of *Adjātas'atru* was kidnapped, exposed at the roadside and finally made king of Tibet under the name *Nja kri tsan po*.

ADJITA (Pāli. *Adjita*. Singh. (*Ajita* **阿逸多** or **阿耆多** or **阿底多** or **阿制多** explained by **無能勝** invincible. A title which *S'ākyamuni* himself gave to *Māitrēya* (q. v.), and which is now the standing epithet of the latter.

ADJITA KĒS'A KAMBALA (Pāli. *Adjita Kesa Kambali*. Singh. *Ajitā Kāsa Kambala*) lit. "the invincible one, who wears his hair for a covering" **阿耆多翅舍欽婆羅** One of the six *Tirthyas* (q. v.), the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self destruction and consequent unreality of all things.

ĀDJŃĀTA KĀUṆḌINYA or **ĀDJ. ÑĀNA KĀUṆḌINYA** **阿若憍陳如** explained as "an autumat (**阿若** *Adjñāna*) of the *Kāundinya* (**憍陳如**) family." A famous disciple of *S'ākyamuni* more commonly quoted as *Kauṇḍinya* (q. v.).

ADJITAVATĪ v. HIRANYAVATĪ. ĀGAMA **阿伽摩** or **阿笈摩** explained by **無比法** peerless law, or by **教法** system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Singhalese the Chinese Buddhists divide the *Sūtras* of the small conveyance-

school (v. Hinayāna) into the following four classes (四舍)

(1). dīrghāgamas (Singh. dīgha nikayo or dik sangi) 長阿舍

long āgamas, compilations treating on cosmogony; (2.) madhyamāgamas (Singh. majjhima nikayo or medun sangi) 中阿舍

middling āgamas, works on metaphysics; (3.) samyuktāgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿舍

mixed āgamas treatises on extatic contemplation; (4.) ékōttarāgamas (Singh. anguttara nikayo or angotra sangi) 增

一阿舍 numerical āgamas, general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼 name of a kingdom in central Asia situated to the North of lake Lop.

AGNI DHĀTU SAMĀDHI 火界定 the contemplation of the world on fire, a degree of extatic contemplation (v. Samādhi).

AGNIVĀS'ĀYANA (Pāli. Aggivesāyana.) v. DĪRGHANAKHA.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Ond Hindee) literally "not heavy"

沉香 perfume immersed in water or aloes. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Abalim or Ahaloth of the Hebrews.

AHAHA or HAHAVA 嘔侯侯 the fifth of the eight cold hells unknown to Southern Buddhism,

so called because the cold is there so intense that the damned spirits cannot stir nōr speak, but the cold air passing through their throats produces a sound like Ahaha.

so called because the cold is there so intense that the damned spirits cannot stir nōr speak, but the cold air passing through their throats produces a sound like Ahaha.

AHIKCHĒTRA or AHIKHATRĀ

阿醯掣恒羅 an ancient city and kingdom in central India on the northern bank of the Kālīnadī, north of Pañtchāla (the present Duab.)

AKANICHṬHA (Pāli. Akanistaka)

色究竟 the final limits of the world of desire. The last of the eighteen Brahmāloka (q. v.) called Akanis'ta i.e. the highest.

Originally only sixteen Brahmāloka were known. Northern Buddhism added two, which

are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

AKANICHṬHAS 色究竟天 the

dēvas inhabiting the final limits of of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyāna (q. v.)

appropriately called "the highest ones."

AKAS'A PRATICHTHITA 虛空

住 dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He

was at a former time the fifth son of Mahābhīdja dījānābhībhū (q. v.).

AKCHAYAMATI 無盡意菩

薩 the Bōdhisattva (q. v.) of ex-

haustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalôkitês'vara (q. v.).

AKCHÔBHYA 阿閼婆 or 阿閼

explained by **無動** motionless.

1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati (q. v.). See also under Djñânâkara.

AKINTCHAVYÂYATANA 無所

有處定 contemplation of a state of having absolutely nothing. A degree of extatic meditation (定). See Samâdhi.

ALNI or ARNI 阿利尼 name

of a kingdom which formed part of ancient Tukharâ, situated near to the sources of the Oxus, to the North of Munkan (q. v.).

ÂMALAKA or ÂMALAKARKA

阿摩落果 or 阿摩落伽果 explained by **寶瓶** precious vase. The fruit of the *phyllanthus emblica* or the *mirobolana emblica*, used as a medicine.

AMITÂBHA variations of the same name are Amita, Abida, Amitâya, Amitâyus, Amitarus'i. Tib. Ho-pamé) **阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀** explained by **無量壽** boundless age. This expla-

nation rests on a misconception of the original meaning of Amitâbha i.e. boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha **無量光明** boundless light. Other titles are **方大光明** diffusing great light, **西天教主** sovereign teacher of the Western Heaven, **西方接引** guide to the West, **大慈大悲** great mercy and sympathy, **本師和尚** original teacher Upâdhyâya (q. v.), **法界藏身** embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering that the first mention of his name occurs in a list of 1,000 fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was got up by the Mahâyâna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have been originated by Persian or Gnostic ideas influencing the Buddhism of Cashmere and Nepal. For it must have been from one of these countries that the dogma of Amita reached China (via Tibet). Remarkable it is that the Chinese travellers Fa-hien and

Hiuentsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sûtras brought to China make no mention of it, and the first that alludes to Amita, the Saddharmapundarika (q. v.) translated into Chinese 300 A.D. does not attribute any importance to him. It is only since the beginning of the fifth century that Amita has been placed in the foreground through Kumarayapa who came to China by way of Tibet (405 A.D.). When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish and the peculiarly poetic tenets of this school referring to a paradise in the West began to influence the common people, Amita became the favorite of Chinese Buddhists. He is now by far the most popular Buddha in China.

There are some confused traditions as regards the antecedents of Amita. According to one account he was an incarnation of the ninth son of the ancient Buddha Mahâ bhidjña dññañña bhibhû (q.v.). Another legend asserts that he was the second son of an Indian Tchakra varti (q. v.) of the lunar race and like his father called 橋尺迦 Kaus'ika (?). Converted by a Buddha whose name was 世自在王 independent sovereign of

the world (Sahês'vararâdja ?) he embraced the religious life and made certain vows which afterwards found their fulfillment in his being reborn as a Buddha in a realm called Sukhavatî (q. v.). Two famous Bôdhisattvas Kwan-yin (v. Avalôkitês'vara) and Mahâsthânaprapta (q. v.) left our universe to reside with him.

According to the teaching of the Mahâyâna school Amita is looked upon as being the celestial reflex of S'âkyamuni; and as having by dint of contemplation (dhyâna) produced a spiritual son, the Bôdhisattva Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine of a primordial Buddha (Âdi-Buddha) having procreated Amita has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the Western Heavens is strictly speaking no contradiction to the doctrine of the Nirvâna (q. v.), for it does not interrupt the circle of transmigration though it offers to the devotee of Amita aeons of rest. But the popular mind understands his paradise to lie beyond the circle of metempsychosis and the common people practically look upon this pure land in the West in exactly the same light as the Christian looks upon his promised rest in heaven.

ÂMLA or ÂMLIKA 庵弭羅 the Tamarindus indica, one of the largest trees of India.

ÂMÔGHAVADJRA OR AMÔGHA

阿目佉跋折羅 explained by 不空金剛 the vajra (q. v.) which is not hollow. Name of a Singhalese Buddhist, a follower of the mystic teachings attributed to Samantabhadra (q. v.) He came to China (733 A. D.) where he succeeded Vadjramati (q. v.) in the leadership of the Yôgachara-school (q. v.). Having proved his supernatural powers by taming a wild elephant he was revered as a divine being, and finally nominated first minister. He is the chief representative of the Tantra-school (in China), which he succeeded in spreading widely through the patronage of three successive emperors of the T'ang dynasty Hiuan tsung (A. D. 713-56) Su tsung (756-63) and Tai-tsung (763-80.) He introduced a large number of Dhâranis (q. v.) and is the author of the festival for feeding hungry ghosts (盂蘭勝會). He is commonly quoted as Amôgha (不空).

ÂMRA OR ÂMRAKA OR ÂMALÂ

菴羅 or 菴摩羅 or 阿末羅. Name of a tree, the fruit of which is described as resembling the Chinese wild plum (棕) in shape, and the Chinese pear (梨) in taste. The Spondias mangifera or as Lassen calls it the Mangifera indica. Crawford mentions also the name Mahâphala (大

婆羅 from which he derives the European word mango.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or ÂMPAPÂLÎ (lit. the guard-

ian of the Âmra tree) 菴婆羅女 or 菴摩羅女 a female devotee of S'âkyamuni whom she presented with a garden called Âmravana (奈園). Legends affirm that she was miraculously born of an Âmra tree and that she had a son Djivaka (q. v.). See for instance the Âmrâdikâsûtra (奈女經).

AMRITA 甘露 sweet dew. The ambrosian food of the dēvas.

AMRITÔDANA RÂDJA 甘露

飯王 the king that feasts on ambrosia. Name of a prince of Magadha, father of Anuruddha (q. v.) and Bhadrîka (q. v.), uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprin med) lit. cloudless 福愛 happy love. The second region of the fourth Dhyâna (q. v.) inhabited by dēvas called Anabhrakas. The 11th Brahma loka.

A N Â G Â M I N (Singh. Anâgâmi. Tib. Phyirmihongba) 阿那

含 explained by 不還 not returning, or by 不來 not coming i.e. not being reborn in the world of desire. The third degree of Buddhist saintship, the third class of Âryas (q. v.) embracing all those who are no more

liable to be reborn as men, though they are to be born once more as dévas, when they will forthwith become Arhats (q. v.) and enter Nirvâna (q. v.).

ÂNANDA (Tibet. Kun gah vo)

阿難陀 or **阿難** explained by **歡喜** joy. Son of Drônô-dana (q. v.) called Ânanda (i.e. joy) because he was born at the moment when S'âkyamuni attained to Buddhahip. Under the teaching of the latter he became an Arhat, and thenceforth famous especially for his extensive and accurate memory. He is often quoted under the title "he who heard much" (**多聞**). The compilation and edition of the Sûtras (q. v.) was prepared by him. Before his death which took place 866 B. Ch. (correct date 463 B. Ch.) he appointed S'ânâvâ-sika (q. v.) to be his successor and despatched his second disciple Madhyântika (q. v.) to convert Kashmir. Ânanda is to reappear on earth as Buddha under the name Sâgara varadhara buddhi vikriditâbhidjna (q. v.).

ÂNANDAPURA **阿難陀補羅** a kingdom and city in Western India northeast of the peninsula of Gujerat, the present Bârnagar near Kurree. It was one of the strongholds of the Jain sect.

ANANTAMATI **無量意** boundless meaning. The third son of Tchandra sûrya pradipa (q. v.).

ANANTA TCHÂRITRA **無邊**

行 unlimited action. A fictitious personage that rose out of the earth before S'âkyamuni with myriads of other Bôdhisattvas. ANÂTHA PIṇḍIKA or ANÂTHA PIṇḍADA (Pâli. Anepida) literally one who gives away his own not keeping (anâtha) a mouth full (pinda) **阿那他擯茶揭利訶跋底給** (anâtha piṇḍada grihapati) explained by **獨狐善** supporter of orphans and destitutes, or by **善施** pious alms-giver. A wealthy house holder (v. Grihapati) in S'râvastî (q. v.), famous for his liberality. His proper name was Sudatta (q. v.) and his wife was called Vis'akhâ (q. v.).

ANÂTMÂ or ANÂTMAKA **無我** a metaphysical term designating self-inanition, emptiness, annihilation of the principle of vitality, unreality of all phenomena.

ANAVADATA v. ANAVATAPTA. ANAVANÂMITAVÂIDJYAYAN.

TA **常立勝幡** maintaining aloft the victorious banner. The name of the realm in which Ânanda is to reappear as Buddha.

ANAVATAPTA or ANAVADATA (Pâli Anâtattha. Singh. Anótatta Mong. Mapam dalai) **阿那婆達多** or **阿那婆苔多** or **阿耨達** or **阿耨** or **阿那達** explained by **無熱惱池** the lake without heat or excitement. A lake said to be situated on the top of a mountain

north of the Himālaya. It is described to be square and to measure in circumference 50 Yôdjanas (q. v.) sending forth from each side a large river, the S'itâ, (q. v.) to the East, the Gangâ (q. v.) to the South, the Sindhu (q. v.) to the West and the Vakchu (q. v.) to the North. The descriptions of this lake seem to be based on an identification of the Manasarovana (Lat. 31° N. Long. 81° E.) with the Ravan's Hrad or Roodh lake (only ten miles distant from the former). Moorcroft supposed both lakes to intercommunicate when the snow thaws. As to those four rivers said to rise from the Anavatapta lake, whilst there is in reality only one large river the S'atadru sent forth by the Roodh lake they are probably meant to designate the Brahmaputra, Ganges, S'atadru and Oxus, the sources of which do lie within a short radius around those lakes.

ANDHRA 案達羅 a kingdom in Southern India situated between the Krishnâ and Godavari with the capital Viṅgila (q. v.).

AṅġĀRAKA 鶯哦囉迦 explained by 火星 star of fire. The planet Mars.

AṅġULIMĀLYA (Singh. Anguli mālā) 盎婁利魔羅 or 鶯掘魔 explained by 指鬘 rosary of fingerbones. S'ivaitic sect of fanatics who made assassination a religious act. One of them was converted by S'ākya-muni.

AṅġULIPARVA 指節 finger-joints. Name of a measure, the 24th part of a Hasta (fore-arm).

ANILAMBHA SAMĀDHI 無緣三昧 the cause-less samādhi. A degree of extatic contemplation. See Samādhi.

ANIRUDDHA (Tibet. Mah hgags pa) 阿毘樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 not poor, and by 無滅 not extinguished. These two explanations refer to the legend according to which Aniruddha once in a time of famine being himself "not poor" supported many Pratyêka Buddhas (q. v.). This charitable act produced great rejoicing among the dévas which is to the present day "not extinguished." He was a disciple of S'ākyamuni, but not a relative of the latter as most Chinese texts mistaking Aniruddha for Anuruddha (q. v.) report. Aniruddha is to reappear on earth as a Baddha under the name Samanta prabhâsa (q. v.).

ANITYA v. TRĪVIDYĀ.

AṅS'UVARMA 鶯輪代摩 explained by 光胄 bright helmet. A king of ancient Nepaul, a descendant of the Litchhavis (q. v.) who made himself famous by his cleverness and by the authorship of the S'abla vidya s'âstra (q. v.).

ANTARA VĀSAKA 安施會 explained by 裙 a skirt. Part of a priest's attire, a sort of waistcoat worn in place of a shirt.

ANTIMA DĒHA DHÂRIṆÔ 住
是最後身 dwelling in the
final body. A sacred phrase sig-
nifying the arrival of an individual
at his last stage in the progress
of transmigration before entering
Nirvâṇa.

ANU 阿耨 or 細塵 fine dust.
A measure of distance, an infinitesimal
division of a Yôdjana
(q. v.), equal to 7 atoms of dust.

ANUPADHIS'ÊCHA 無餘 with-
out remnants. A sacred phrase
referring to the state of Nirvâṇa
(q. v.) completely void of all traces
of material elements.

ANUPAPÂDAKA or AUPAPÂ-
DUKA (Pâli. Opapâtika. Singh.
Âupapâtika. Tib. Brdzus teskyes
pa) 化生 birth by transforma-
tion. One of the Tchaturyôni
(q. v.), birth by metamorphosis or
birth without parents, by which
existence is received in an instant
in its full maturity. By this birth
Bôdhisattvas residing in Tûchita
(q. v.) appear on earth. The
Dhyâni Buddhas and Bôdhisattvas
as e. g. Amita and Avalôkitês'-
vara are likewise called 化生
(miraculously born).

ANURUDDHA 耨樓陀阿 ex-
plained by 如意 conformity
and by 無貧 not poor. The
latter explanation properly be-
longs to Aniruddha (q. v.) with
whom Anuruddha is identified in
Chinese books. The former ex-
planation is a translation of the
Sanskrit term Anuruddha which

is derived from the root *anu* (con-
formity). Anuruddha was a son
of Amritôdana and therefore cou-
sin german to S'âkyamuni in the
story of whose last moments he is
frequently mentioned.

ANUTTARA SAMYAK SAMBÔ-
DHI literally unexcelled perfect
intelligence 阿耨多羅三
藐三菩提 explained by
無上 unexcelled (anuttara)
正偏 correct equality (samyak)
and 正道 correct intelligence
(sambôdhi). Another more pains-
taking but arbitrary explanation
is untarnished (a-) and unparalleled
(nuttara) correct view (sam) and
complete wisdom (myak) with com-
plete possession of the highest
sentiments (sambôdhi)." This
term, one of the sacred phrases of
most frequent occurrence, signifies
the characteristics which every
Buddha possesses.

APALÂLA 阿波邏羅 the
Nâga or guardian deity of the
source of the S'ubhavastu river
(q. v.), converted by S'âkyamuni
shortly before the death of the
latter.

APARAGODÂNA or GÔDHANYA
阿鉢喇瞿陀尼 or 瞿
陀尼 or 瞿耶尼 or 俱
耶尼 or 瞿耶尼 explained
in Chinese works as "the conti-
nent in the West (apara) where
the people use cows (go) in place
of money (dâna)." One of those
4 continents into which every uni-
verse is divided. It is situated to

the West of the Mèru (q. v.) and circular in shape, the faces of the inhabitants being likewise circular.

APASMÂRAKA 阿跋摩羅

a class of demons hostile to men.

APKRITSNA SAMÂDHI v. ASAKRIT SAMÂDHI.

APRAMÂÑÂBHHA (Pâli. Aprama-na) 無量光 unlimited light.

The fifth of the 16 Brahma-lôkas (q. v.).

APRAMÂÑÂBHAS (Tibet. Tshad med od) 無量光 unlimited light. The second region of the second Dhyâna inhabited by dêvas of unlimited light.

APRAMÂÑAS'UBHA (Tibet. Tshad med dge) 無量淨 unlimited purity. The eight of the 16 Brahma-lôkas (q. v.)

APRAMÂÑAS'UBHAS 無量淨 unlimited purity. The second of the 3 regions of the third Dhyâna inhabited by dêvas of unlimited purity.

APSARAS 天女 name of all female dêvas, of genii attending upon the Sun and the Moon, wives of Gandharvas, etc.

ÂRANYAKAḤ (Pâli. Ârañña-kangga. Tibet. Dgon pa pa)

阿練若 explained by 寂靜處 living in retirement and solitude i.e. an hermit, and by 阿蘭

陀 or 阿蘭攬 or 練若 explained by 無諍聲 not the faintest sound being heard i.e. a recluse. The term signifies ascetics who live in strict seclusion. There are three classes to be dis-

tinguished. The first is called Dharma Âranyakaḥ 達摩阿蘭若 or 法阿蘭若 hermits of the law, their favourite tenet being the doctrine, that the principles (dharma) constituting human nature are originally calm, still and passive. Their favourite tree is the Bôdhi tree (q. v.). The second class is called Mâtanga âranyakaḥ 摩登伽阿蘭若 Its members reside constantly in cemeteries and are prohibited to approach a village within hearing distance of the lowing of a cow. They are probably called after the Hindoo caste Mâtanga. The third class or the Dânataka Âranyakaḥ 檀陁迦阿蘭若 is formed by hermits living on the sea beach or on half-tide rocks.

ÂRATA KÂLÂMA or ARÂDA KÂLÂMA 阿藍迦蘭 or 阿藍迦 one of the first teachers of S'âkyamuni.

ARBUDA 額浮陀 the first of the eight cold hells of Northern Buddhism, so called because there the cold chaps (arbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh. and Birm. Rahat or Rahân. Siam. Arahâng. Tibet. Pa shom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (deserving, worthy) is overlooked by most Chinese commentators who explained the term as if it was

written ari-hat (destroyer of the enemy). The following two explanations are given, 殺賊 destroying the enemy *i. e.* conqueror of all passions, and 不生 not to be reborn *i. e.* exempt from transmigration. There is however a third explanation which is based on the original meaning of Arhat, namely 應供 deserving worship. The Arhat is the perfected Ârya and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (see under Ârya). Arhatship implies possession of supernatural powers and is to be succeeded either by Buddhahship or by immediate entrance into Nirvâṇa. The term Arhat has however in its popular acceptation a wider range, designating not only the perfected saint, but promiscuously all the disciples of S'âkyamuni. The Chinese text of the Saddharma puṇḍarîka uses the term Arhân occasionally as synonymous with S'ravaka (q. v.) and constantly includes under it the largest circle of 1,200 disciples as well as the smaller ones of 500 and of 18 disciples. This is the meaning in which at present the term Arhân or Lo-hân (羅漢) is understood by Chinese Buddhists who apply it especially to those famous disciples of S'âkyamuni. Each of those 500 Arhâns is expected to reappear on earth as Buddha each assuming then the title Samanta prabhâsa (q. v.).

There are some attributes belonging to every Arhat which are often used as synonymes for Arhat as for instance kechinas'rava 殺賊 conqueror of the enemy (the passions) as'âikcha 不學 one who need not study (opp. s'âikcha 學者 disciple).

ARITÎ v. HÂRITÎ.

ARTHAS'IDDHI v. SARVÂRTHASIDDHA.

ARUṆA (literally red) 阿路孫 name of a mountain situated south of S'vêtavaras (q. v.) in the Punjab. It was believed to periodically increase and decrease in height.

ARÛPADHATU or ARÛPA VATCHARA 無色界 the world without forms (or desire). The third of the so called 3 worlds (v. Trâilôkya) towering above the Mêru. The world without form, where there is neither form nor sensuous gratification, comprising four heavens and forming the antechamber to Nirvâṇa.

ÂRYA (Pâli. Ariya. Singh. Arya) Tibet. Hphagspa. Mong. Chutuktu) 阿利耶 or 阿羅訶 explained by 尊者 venerable. A title given to those only who have mastered the 4 spiritual truths (v. Ârya satyâni) and thereby entered the path to Nirvâṇa called Ârya mârگا. This path having 4 stations is called the fourfold path (四道), and as the arrival at those stations is the fruit of perseverance in holiness they are also called the 4 fruits

(四果). The Ārya undergoes some development in his progress on the path wherefore those 4 stations are said to correspond to 4 different classes of Āryas (四有 or 四部). Particulars about these 4 paths or fruits or classes of Āryas see under S'rôtaâpanna, Sakridâgâmin, Ânâgâmin and Arhat. Ārya is also a title given to every Buddhistic patriarch.

ĀRYA BHAGAVATĪ (the full title of this work is Ārya bhagavatī bhêchadja guru pûrva prapîdhâna nâma mahayâna) 藥師如來 本願功德經 name of a work on metaphysics, probably identical with the Rakchâ bhagavatī of the Nepalese.

ĀRYA DĀSA 阿梨耶馱婆 or 聖使 holy messenger. Name of a famous representative of the Mahâ saṃghikā school (q.v.).

ĀRYA PÂRS'VIKA v. PÂRS'VIKA.

ĀRYA SATYÂNI or ĀRYÂNI SATYÂNI 四諦 four truths. Four doctrines the mastering of which is a mark of conversion. They are (1.) dukṣa 苦諦 the doctrine that "misery" is a necessary attribute of sentient existence; (2.) samudaya 聚諦 the doctrine that the "accumulation" of misery is caused by the passions; (3.) nirôdha 滅諦 the doctrine that the "extinction" of passion is possible; (4.) mârگا 道諦 the doctrine of the "path" that leads to the extinction of passion.

ĀRYASÊNA 阿黎耶斯那 or 聖軍 holy army. One of the principal representatives of the Mahâsaṃghikā school (q.v.).

ĀRYASÎMHA lit. venerable lion 師子尊者 or 師子比丘 the 24th patriarch, a Brahman by birth and native of Central India. He laboured in Cashmir where he died a martyr A. D. 259.

ĀRYAVARMMA 阿梨耶代摩 or 聖冑 holy helmet. A priest belonging to the Sarvâstivâdā school (q.v.), author of a work on the Vibhâchâ (q.v.).

ASAKRIT SAMÂDHI (literally repeated samâdhi) 不供三昧 the samâdhi which is not collected in one (sc. formula). A degree of extatic contemplation. See Samâdhi.

ASAMĠHA or ÂSANGA or ĀRYA SAMĠHA 阿僧伽 explained by 無著 having no attachment. A native of Gândhâra (q.v.). originally a follower of the Mahî'sâsakā school (q.v.). He lived mostly in Ayôdhya (Oude) where he taught the principles of the Mahâyâna school, and wrote many classical works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism he became the founder of a new school, the Yôgatchara or Tantra school (q.v.) the tenets of which are exposed with dialectical subtilty in Asaṃgha's principal work the Yôgâtchârya bhûmi s'âs-

tra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tūchita where Mātṛēya (q. v.) taught him the principles of the Tantra system. He lived about 1,000 years after S'ākyamuni *i. e.* according to Chinese chronology about the beginning of the Christian era (correct date probably 400 A. D.).

ASAMĀKHYĒA (Pāli. Asaṃkheyya. Singh. Asankya) lit. countless 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 innumerable. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 ciphers. Tibetan and Singhalese computations estimate one Asaṃkhyēa as equal to 1 followed by 97 ciphers whence Burnouf concluded that Asaṃkhyēa is the highest conventional sum constituted by the highest odd units (7 and 9) suggesting also that the two numbers 7 and 9 have some mystical meaning. (2.) Name of a class of kalpas (q. v.). Every Mahākalpa (q. v.) consists of 4 Asaṃkhyēa kalpas viz a., the period of the destruction of a universe (壞劫); b., the period of continued destruction or the empty kalpa (空劫); c., the period of reproduction (成劫); d., the period of continued reproduction or establish-

ment (住劫). Each of these periods is divided into 20 small kalpas (小劫).

ASANDJNI SATTVA or ARANGI SATTVA (Pāli. Asanga satta. Singh. Assanja satthaya) 無熱 lit. without heat. The 15th of the 18 Brahma lōkas. The 6th region of the 4th Dhyāna (q. v.).
ÂS'ÂLINÎ DHARMA S'ÂLÂ 奇持寺 lit. the odd monastery. A vibhāra in Kharachar.

ASITA (Singh. Kala dewala. Tib. Trang srong tsien po) 阿私陀 or 阿氏多 or 阿私 or 阿夷 A richi (仙) whose slave S'ākyamuni was in one of his former births. Afterwards when the latter was reborn for the last time Asita pointed out the signs of future Buddhahip on the child's body. One of the 18 Lohan (v. Arhat) worshipped in China is also called Asita with the title "the Ārya from the Gridhra kûṭa mountains" v. Tapasvi.

AS'MAGABHA (Pāli. Vadjira. Tib. Rdohi snid po *i. e.* essence of stone) 阿輪摩竭婆 or 阿舍摩竭婆 or 阿濕摩竭婆 explained by 石藏 embodiment of stone, and by 琥魄 amber. One of the Saptaratna (q. v.), either amber (Rémusat) or coral (Julien) or diamond (Burnouf) or esmerald (Wilson).

AS'MAKŪTA 積石山 lit. stone-heap mountains. The eastern border of the desert Gobi.

AS'ÔKA (Pâli. Asoka or Pia dassi. Singh. Asoka. Mong. Chasalang oughei Nom un khaghan. Tib. Mya gnan med pa) 阿恕迦 or 阿輸迦 or 阿育 explained by 無憂 sorrowless, and said to be "a Tchakravartin (q. v.) who was a grandson of Adjâtas'atru." The latter remark refers to Kâlâs'ôka (453 B. C.) not to Dharinâs'ôka who was the grandson of Tchan-dragupta (381 B. Ch.) and who reigned about 319 B. Ch. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism through an Arhat whom he had ordered to be boiled alive and who appeared to be invulnerable, he became the Constantine of the Buddhist church and made himself famous by the number of vihâras and stûpas he erected. He is supposed to be identical with the Piya dasi whose edicts have been found inscribed on pillars and rocks throughout India. His younger brother (correctly "son") was Mahendra (q.v.). The third synod was held in his 17th and 18th years under Maudgalyayana (q.v.).

AS'ÔKA 無憂樹 lit. tree without pain. The Jonesia asoka, so called because Mahâmaya (q. v.) grasping a branch of this tree was delivered "without pain."

AS'ÔKÂRÂMA 無憂伽藍 a vihâra in Pâtaliputra in which

the third synod held its sessions.

AS'RAVAKCHAYA (Pâli. Âsava saṃkhaya) lit. destruction of faults 漏盡 (exhaustion of the stream) or 盡漏 (completely exhausted). The Chinese derive this term from the root s'ru (落 to drop, to leak) and understood âs'rava to refer to "a stream of water" i.e. the soul's floating on through the eddies of transmigration. Âs'ravakchaya which is one of the 6 Abhidjñâs (q. v.) designates then "supernatural knowledge of the finality of the stream of life."

ASURA (Singh. Asur. Tib. Lha ma yin. Mong. Assuri) 阿脩羅 or 阿素羅 or 阿須倫 explained by 非天 "those who are not dêvas." The 4th class of sentient beings, the mightiest of all demons, titanic enemies of gods and dêvas.

AS'VADJIT (Singh. Assaji) lit. master of horses 阿涇婆持 or 阿說示多 or 阿說示 or 阿奢輸 explained by 馬師 or 馬勝 horse-breaker. A military title. Name of one of the 5 first followers of S'âkyamuni. See Upasêna.

AS'VAGHÎCHA (Singh. Assagutta) 阿涇縛婁沙 explained by 馬鳴 a neighing horse. The 12th patriarch, born in Benares, a noted antagonist of Brahminism. Kapimâla (q. v.) was converted by him. He is said to have died 327 B. Ch. (correct date about

- 100 A. D.). His posthumous title is **切勝** exceeding merit.
- AS'VAKARṆA (Pāli. Assakanna. Singh. Aswakarṇa) **阿輸割那** or **頽淫縛羯拏** explained by **馬耳山** horse-eared mountain. The 5th of the 7 concentric circles of gold-mountains (**七金山**) which surround Mēru. It is separated from the 4th and 6th circles by oceans, and its height is 2,500 Yōdjanas. The Chinese god of fire (**華光大帝**) mentioned in a list of 1,000 Buddhas (of the last Kalpa) but not acknowledged by orthodox Buddhists is reported to have lived here in his first incarnation.
- ĀS'VAYUDJA **頽淫縛庚闍** the first month of autumn.
- ĀṬALI **阿吒利** a province of the ancient kingdom of Malva (q. v.).
- ĀTAPA (Pāli Atappa. Tib. Migdung ba) lit. painless **無煩** lit. without trouble. The 13th Brahma lōka. The 5th region of the 4th Dhyāna.
- ĀṬAṬA **阿吒吒** the 3rd of the 8 cold hells peculiar to Northern Buddhism. The culprits there can but utter this sound Āṭaṭa their lips being frozen.
- ĀTCHALĀ **無厭足** insatiable. Name of a Rakchasi (q. v.).
- ĀTCHĀRA **阿折羅** an Arhat of the kingdom of Andhra, founder of a vihāra.
- ĀTCHARYA or ATCHARIN **阿遮利耶** or **阿闍黎** or **阿**

- 闍梨** or **阿祇利** or **闍黎** explained by **軌範師** a teacher of morals, or by **能糾正弟子行** able to elevate the conduct of one's disciples, or by **正行** correct conduct. A title of honour given to those who have finished the novitiate. A series of duties obligatory on the same.
- ĀTHARVA VĒDA or ĀTHARVANA **阿闍婆拏** explained by **呪術** magic arts or by **術輪** a s'āstra on magic, or by **覆災** to conjure calamities down. The 4th portion of the Vēda intended for those who conduct public sacrifices.
- ĀTMA MADA **我慢** selfish pride. Spiritual selfishness.
- ĀTMANĒPADA lit. words for oneself **阿答未涅槃** A conjugation so called because the action is supposed to revert (pada) to oneself (at mane) e.g. dā (to give) conjugated in the Ātmanēpada means "to give to oneself, to take."
- ĀTYANVAKĒLA **阿點婆翅羅** an ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16 E.)
- AVABHĀSA **光德國** kingdom of light and virtue. A fabulous realm in which Mahākāś'apa is to be reborn as Buddha.
- AVADĀNAS **阿波陀那** explained by **譬喻** comparisons. One of the 12 sections of the Buddhist canon, Sūtras explaining

doctrinal points by the use of metaphors and parables.

AVÂIVARTIKA 不退轉 one who does not turn back *i.e.* going straight to Nirvâṇa. An epithet of every Buddha.

AVAKAN v. INVAKAN.

AVALÔKITÊS'VARA. (Tib. sDjan ras gZigs dVang tchug or Cenresi. Mong. Ergetu khomsim bodisatu) lit. down (ava) looking (âlokya) sovereign (is'vara) 阿縛盧枳多伊洩代羅 or 耶婆盧吉帝 correctly explained by 觀自在 on-looking sovereign. Another explanation which combines with the correct etymology (avalokita--isvara) the false derivation avalôkita (觀 looking on) svara (音 sound) is 觀世音自在 "the sovereign who contemplates (*i.e.* regards) the sounds (*i.e.* prayers) of the world;" abbreviated 觀世自在 the sovereign who contemplates the world," and 觀音 Kwan yin "contemplating sounds" *i.e.* hearing prayers. Corrupted forms are 光世音 "illuminating the sounds of the world" and 觀尹 on-looking ruler. Titles of Kwan yin are Bôdhisattva (q. v.); Abhayaṃdada (q. v.); 高王 August king (Abhyudgata radja?) the patron of those who are under criminal prosecution; 白衣大士 white-robed great scholar (as such Kwanyin is represented with a

child on one arm and worshipped by people desiring progeny); 大慈大悲 great mercy and benevolence (Adhimâtra kârūṇika?); 千手千眼 having a thousand arms and eyes (see below). The first origin of this dogma is doubtful as neither Brahminism nor Southern Buddhism allude to it. No Sûtra of the North prior to the Saddharma puṇḍarîka (A. D. 300) mentions it. The latter identifies Aval. with Kwanyin and the chapter it devotes to the subject is now the principal classic with the Chinese devotees of Kwanyin. Comparing the reports of Fahien (A. D. 399) and Hoei seng (A. D. 518) with the works of Hiuen tsang (A. D. 648) we perceive that the worship of Aval... was but little known in Fa hien's time, more in Hoei seng's time, whilst Hiuen tsang found it widely established, but especially in Magadha and the 18 kingdoms ruled by Śīlādītja (A. D. 620). Internal evidences tend to show that the dogma of Aval... was first developed by the Mahâyâna school which united Aval... as the personification of love and charity with Mañḍjuśrî (q. v.) and Vajrapâṇi (q. v.) in imitation of the brahminical Trimurti. Hence it comes that Kwanyin has the title is'vara and is often represented with *three* faces or with 11 faces arranged in *three* divisions. Afterwards the Tantra school applied its system of Dhyâni Bôdhisattvas and de-

clared Aval...to be the spiritual son of Amitābha (q.v.), which Chinese sources explain by saying that Kwanyin was in a former incarnation the son of a king called 無量淨靜 "boundless purity" who was afterwards reborn as Amitābha, and that Kwanyin was then foretold that he (she) would be reborn as the successor of Amitābha Buddha. S'ivaism also seems to have influenced the dogma of Aval...in Nepaul and Tibet. The same influence can be traced in China where the authorship of most S'ivaistic Dhāranīs (q.v.) and especially that of the famous 6 syllables (v. ôṃ maṇipadmê hūm) is ascribed to Kwanyin who is often represented with the S'ivaistic necklace of skulls. What Nepaulese Mongolian and Tibetan Buddhists now-a-days think of Aval...coincides with the Chinese belief: that Kwanyin is the invisible head of the Buddhistic church, the spiritual mentor of all believers and "hears with compassion the prayers of those who are in distress," and that in the execution of this office Kwanyin appears on earth in various forms (male and female) to convey spiritual blessings to both sexes.

It is not strange then that some Chinese texts confound Kwanyin with Māitrēya (q.v.) as the former was predicted to be the successor of Amitābha whilst Māitrēya is to be the next Buddha that appears.

If other texts increase the confusion by identifying Kwanyin with Māitrēya and with Pūrṇa mātṛyāni puttra (q.v.) the explanation is likewise easy, for Kwanyin's title 大慈 great mercy is likely to be confounded with that of Māitrēya 慈氏 family of mercy or with that of Pūrṇa 滿慈子 son of complete mercy. Some texts also assert that Kwanyin was "the third son of the grihapati Anātha piṇḍika of the bamboo garden Djētavana near the Gridhrakūṭa mountain and was called Sudatta." But as they add that this was but one of many incarnations, there is no contradiction in it though it is based on a mistake as Sudatta was the name of the father.

So far therefore the Chinese reports of Kwanyin agree with the Indian traditions regarding Aval...But the Chinese look upon Kwanyin as a woman whilst Aval...had originally none but male attributes. Moreover the above mentioned etymological substitution of svara (音) for is'vara awakens suspicions, the more so as the Chinese apparently knew the correct derivation of the term. These difficulties are removed if we give those native reports about Kwanyin a little more credit than they *primâ facie* deserve. They claim for Kwanyin an antiquity prior to Aval...may prior to the establishment of Indian Buddhism, asserting her to have been the 3rd

daughter of S'ubhavyûha (**妙莊王** king of wonderful ornaments) whom they first call "a ruler of a northern kingdom" and later then identify with Chwang wang (**莊王**) of the Chow dynasty B. Ch. 696. She refused, it is said, to be married whereupon she was first put into a convent and then by her father's orders executed by stifling because the sword of the executioner broke without hurting her. Her spirit went to hell: but hell changed into paradise. Yama sent her back to life to save his hell, when she was miraculously transported on a Lotus flower to the island of Poo too (v. Pôtala). Her father fell ill but she cut off the flesh of her arms to cure him. In return for this he had a statue erected in her honour but ordering it to be made "with arms and eyes complete" (**全手全眼**) his order was misunderstood and a statue with "a thousand arms and a thousand eyes" (**千手千眼**) perpetuated her memory.

From all this it appears as the most natural explanation to suppose, that Indian or Tibetan Buddhists casting about on their arrivals in China for an equivalent for Aval...were struck with the similarity of the name and attributes of the *native* deity Kwanyin (goddess of mercy) with those of Aval... and could not resist the temptation to prove by a little stretch of philosophical sophistry (svara for is'vara)

that Kwanyin was the identical Aval...and that the very name Kwanyin was but a literal translation of the name of the Hindoo deity. The difference of sex was set aside by the help of the doctrine of avâtâras. Consequently it could be said that Kwanyin was originally born in India and lived in Pôtala at the mouth of the Indus, without its being contradictory to the belief of Chinese Buddhists that Kwanyin was born in China and resided on the island Pôtala on the China coast.

AVANĀ **阿鞞荼** an ancient kingdom probably the district of Shekarpoor (Lat. 27° 36 N. Long. 69° 18 E.).

AVARAS'ÂILÂH (Singh. Seliyâs) **阿伐羅墊羅** the second subdivision of the Mahâsâṃghika school (q. v.).

AVARAS'ÂILÂ SAMĀGHÂRÂMA **阿代羅墊羅僧伽藍** explained by **西山寺** the monastery of the western mountain. A vihâra in Dhana Katchêka (q. v.) built 600 B. Ch. deserted A. D. 600.

AVÂTÂRA **阿跋多羅** explained by **化生** metamorphosis. The Brahminical idea of incarnation corresponding to anupapâdaka (q. v.).

ÂVÊNIKA DHARMA (Singh. Buddha dharma) **十八不共法** lit. 18 detached characteristics. The distinguishing marks of a Buddha who is detached (**不共**)

from the imperfections which attach to the majority of mankind.

AVIDDHA KARNĀ SAMGHĀRĀ-

MA 阿避陀羯刺拏僧

伽藍 or **不穿耳伽藍**

lit. the monastery of those whose ears are not pierced. An ancient

vihāra near Yôdhapatipura (q. v.).

AVIDYĀ (Singh. Awidyā) **無明**

want of clear understanding. The

last (or first) of the 12 Nidānas (q. v.) viz. ignorance which mis-

takes the illusory phenomena of this world for realities.

AVILÔMA 羊毛 a sheep's hair.

One of the subdivisions of a Yôdjana (q. v.).

AVITCHI (Singh. Awitchi) **河鼻**

旨 or **阿惟越致** or **阿毗**

毗至 or **阿鼻** or **阿毗**

explained by **無間地獄** hell

without interruptions. The last

of the 8 hot hells so called because

the culprits there die and are

born again in uninterrupted dura-

tion though not without hope of

final redemption.

AVRIHA (Singh. Awiha. Tib. Mit-

chheba) lit. making no effort

無想 "not thinking." The

13th Brahma loka. The 4th re-

gion of the 4th Dhyāna.

AYAMUKHA (or Hayamukha) **阿**

耶穆佳 an ancient kingdom

probably the neighbourhood of

Surajepoor (Lat. 26° 26 N. Long.

86° 16 E.)

AYANA 行 lit. a march. A division

of time, 6 months.

AYÔDHYĀ 阿踰陀 the capital

of Kôśāla (q. v.) the head quarters of ancient Buddhism, the present

Oude (Lat. 26° N. Long. 82° 4 E).

ĀYURVÊDA 阿由 explained by

命論 or **壽論** s'āstra of

longevity. One of the Vêdas, a

ritual to be used at sacrifices.

AYUTA 阿由多 or **那由**

他 explained by **百俱胝**

100 kôṭi. A numeral equal to

1,000,000,000.

B

BADAKCHÂN 鉢鐸創那

or **巴達克山** a mountainous

district of Tukhāra, the region near

Gumbeer (about Lat. 34° 45 N.

Long. 70 E.).

BAGHELÂN 縛伽浪 the

country West of the Bungee

river between Koondooz and Gho-

ree (about Lat. 36° N. Long. 68°

E.)

BAKTRA 縛喝羅 or **縛喝**

a city of ancient Bactriana, once

a nursery of Buddhism, A. D. 600

still famous for its sacred relics

and monuments. The present

Balkh (Lat. 36° 48 N. Long. 67°

4 E.).

BALA (Singh. Purnna) **婆羅** the

sister of the girl Ananda (Singh.

Sujata) who supplied Sâkyamuni

with milk.

BALA or Pantchabalâni (Singh. 5

balayas) **五力** the five powers,

with the note "bala signifies to

limit, to stop (**制止**)". One of

the categories forming the 37 Bô-

dhi pakchika dharma (q. v.) em.

bracing 1., the power of faith v. S'raddhâbala; 2., the power of energy v. Viryâbala; 3., the power of memory v. Smritibala; 4., the power of meditation v. Samâdhîbala; 5., the power of wisdom, v. Pradjñâbala. See also under Indrya.

BÂLÂDITYA 婆羅阿迭多

explained by 幼日 the early sun. A king of Magadha, protector of the Buddhists, who—if identical with Balihita—reigned 191 A. D.

BÂLAPRITHAGDJANA (Pâli. Balaputhudjdjana) 婆羅必利他伽闍那 or 婆羅必栗託佗那 explained by 小兒別生 a child born apart (i.e. differently from the saints) or by 愚異生 born a fool and differently (from the saints). A designation for those who are morally and spiritually dead. An infidel.

BALI 婆稚 explained by 有縛 one who has ties (of relationship). A king of the Asuras.

BÂLUKÂ 跋祿迦 an ancient kingdom of Eastern Turkestan, the present Aksu. Lat. 40° 7 N. Long. 39° 29 E.

BARUKATCHÊVA 跋祿羯 咭婆 an ancient kingdom in Gujerat, South of the Nerbudda near Baroche (Lat. 21° 44 N. Long. 72° 56 E.).

BAYANA 梵衍那 an ancient kingdom and city in Bokhara famous for a colossal statue of

Buddha (entering Nirvâṇa) believed to be 1,000 feet long. The present Bamyân (Lat. 34° 50 N. Long. 67° 40 E.).

BHADANTA (Pâli. Bhanta) 婆檀陀 explained by 大德 great virtue. A title of honour like "Reverend" given to all Buddhist priests.

BHADRA (Pâli Baddha) 跋達羅 or 跋陀 explained by 善 virtuous, or by 賢 a sage. An epithet of every Buddha. Name of a tree. Name of the realm (善國) in which Yas'ôdharâ (q.v) is to be reborn as Buddha.

BHADRAKALPA (Pâli. Bhaddha kappa) 賢劫 lit. the kalpa of the sages. A designation for the kalpa of stability (v. kalpa) so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadra kalpa and 4 Buddhas have already appeared. It is to last 236 millions of years, but over 151 millions have already elapsed.

BHADRA KÂTCHANÂ v. YAS'ÔDHARÂ.

BHÂDRAPADA 變達羅鉢陀 name of the last summer month.

BHADRAPÂLA 跋陀婆羅 a Bôdhisattva who with 500 others slighted S'âkyamuni in a former existence. He was afterwards converted and became a Buddha.

BHADRA RUTCHI 跋陀羅樓支 explained by 賢愛 love of a sage. A priest in Parvata

(q. v.) famous for the public disputation he held with a Brahman who at the end of it was swallowed up by hell.

BHADRA VIHÂRA 跋達羅毗訶羅 explained by 賢寺 the monastery of sages. A vihâra in Kanyakubdja (q. v.).

BHADRIKA or Bhadraka (Pâli. Bhaddaji. Tib. Ngang zen or Ming zan) 跋提梨迦 or 跋提離 or 跋提 a son of Amritôdana; one of the first 5 disciples of S'âkyamuni.

BHAGAI 勃伽夷 a city South of Khoten with a Buddha-statue which exhibits all the lakṣaṇâni (l. v.) and was brought thither from Cashmere.

BHAGAVAT or BHAGAVAN (Pâli. Bhagavâ. Singh. Bagawa. Tib. Btshom ldan das) lit. fortunate 薄伽梵 or 婆伽婆 said to be "the highest general term for a man of virtue (or merits)." This agrees with Hardy's rendering "the most meritorious." An epithet given to every Buddha.

BHÂICHADJYA RÂDJA 藥王 lit. the medical king. A disciple of S'âkyamuni. In one of his previous forms of existence he was Sarva sattva priya dars'ana (q. v.), in another he was Vimalagarbha (q. v.).

BHAICHADJYA RÂDJA SAMUDGATA 藥上菩薩 lit. superior medical Bôdhisattva. A disciple of S'âkyamuni. In a pre-

vious birth he was called Vimalanêtra (q. v.).

BHÂÎ 嬖尼 or 婆尼 a minister of king S'as'ânka (q. v.).

BHÂSKARA VARMA 婆塞羯羅伐摩 explained by 日胃 armour of the sun. A king of Kâmarupa (q. v.) a descendant of Narâyana Dêva.

BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nidânas, designating "existence" as the moral agent that assigns every individual to one of the 3 worlds (v. Trâilôkya) which are looked upon as three different modes of actual existence (三有). The creative cause of Bhava is Upâdâna (q. v.), its consequence is Djâti (q. v.).

BHAVA VIVÊKA 嬖毗吠伽 or 清辯 one who argues (a point) clearly. A disciple of Nâgârdjuna who unsuccessfully applied to Avalôkitêś'vara and to Vadjrapani to solve his doubts and then retired to a rock cavern to await the coming of Mâitrêya.

BHÎCHMAGARDJITA GHÔCHASVARA RÂDJA 威音王 lit. king of grave utterance. The name under which 20,000 kôṭis of Buddhas successively appeared in Mahâsambhava (q. v.) during the Viuirbhôga-kalpa (q. v.).

BHIKCHU (Pâli. Bhikkhu. Singh. Bhikchu Tib. dGelong. Mong. Gelong) lit. living by alms 比丘 explained by 乞士 a mendicant scholar, or by 釋種 followers

of S'ākya. Another rendering 苾芻 is originally the name of a fragrant plant which is considered to be an emblem of the virtues characteristic of a religious mendicant. There are two classes of Bhikshus: the esoteric mendicant (內乞) controls his nature by the law, the exoteric mendicant (外乞) controls his body by the food he eats. The true Bhikshu can perform miracles. All mendicants call themselves S'ramāṇas (q. v.).

BHIKṢHUNĪ (Tib. dGe slong ma or Ani. Mong. Tshibaganza), 比丘尼 or 苾芻尼 the female religious mendicant, subject to the same rules as the Bhikshu.

BHĪMĀ lit. terrible 毗摩 or 毘摩 name of S'iva's wife. Name of a city West of Khoten noted for a Buddha-statue "which had transported itself thither from Udjyana."

BHŪTAS 鋪多 described as "heretics who besmear their bodies with ashes." Probably a S'ivaitic sect.

BIMBISĀRA (other forms are Pimbasāra, Vimbisara, Vimbasara. Singh. Bimsara. Tib. Srenika or Gzugs tshan sning po. Mong. Margisiri amogo langa ouile dukuchi or Tsoktsasun Dshirūken) 頻毗娑羅 or 頻婆娑羅 explained by 影堅 "a shadow rendered solid," or by 瓶沙 "the sand of a (flower) vase." A king of Magadha re-

siding at Rājagriha one of the first royal converts. He presented S'ākyamuni with a famous park (v. Kalanta Vēṇuvana). He was murdered by his son Adjātasātru about 551 B. Ch.

BÔDHI or Sambôdhi 菩提 explained by intelligence, or by 正覺 truly awake, or more accurately "the act of keeping one's mind truly awake" in contradistinction from Buddhi (the faculty of intelligence) or by 道 intelligence. The term Bôdhi is profusely explained by a distinction of 37 accessory conditions of Bôdhi (v. Bôdhi pakchika dharma.)

BÔDHIDHARMA 達摩大師 the 28th Indian and 1st Chinese patriarch, son of a king in Southern India, originally called Bôdhitara (菩提多羅). His teacher Panyatara (般若多羅) changed his name into Bôdhidharma to mark his unusual penetration in religious matters (dharma). He brought the famous patra (q.v.) to China where he arrived A. D. 520 (21st day of the 9th month), and after a short visit to Canton settled in Loyang. There he engaged in silent meditation for 9 years whence he received the title "wall-gazing Brahman" (壁觀婆羅門) though he was a Kshattriya. The date of his death is uncertain (probably A. D. 529).

BÔDHIDRUMA or Bôdhivrikcha 菩提樹 (bôdhitree) or 道樹

(tree of intelligence) or 卑鉢羅 (pippala) or 寶樹梨力叉 (pippali vrikcha) or 阿濕喝馳波力叉 (asvas'tha vrikcha). The *Ficus religiosa* in the shade of which S'ākyamuni spent 7 years of penance, and under which he sat when he became Buddha *i.e.* obtained bôdhi. Hence the name of the tree which still exists, 2 miles S. E. of Gayā on the left bank of the Nāiranjana-river, and which is believed to have been originally 400 (Chinese) feet high. Hiuen tsang saw it when it was but 50 feet high. Cuttings carried to China are objects of reverence, as the tree is considered to be a symbol of the spread and growth of the Buddhist church. Fahien mistook it for a palm tree (樹多 or 思惟樹 tree of reflection, the *Borassus flabelliformis*) with which the Bôdhi tree is now generally identified in China. V. Patra.

BÔDHILA 佛地羅 a native of Cashmere and follower of the Mahāsaṃghika school. He is the author of the Tattva sañtchaya s'āstra.

BÔDHIMANḌA (Singh. Bôdhi man-dala) 菩提道場 (the altar of bôdhi) or 道場 (the altar of intelligence) or 金剛坐 (the diamond-throne *i.e.* Vajrāsana). The terrace surrounding the Bôdhi-druma (q. v.), believed to have raised itself out of the ground and

to consist of soil "as solid as diamond." It is believed to be the centre (or navel) of the earth. All Bôdhisattvas sit down there when they become Buddhas.

BÔDHI MÊGHÊ'S'VARA 菩提迷祇濕伐羅 explained by 覺自在雲 lit. intelligent sovereign cloud. A Singhalese priest famous for his virtue.

BÔDHI PAKCHIKA DHARMA. (Pāli. Sattatiṃsa pāramiyo) 三十七助道品 lit. 37 conditions accessory to (in aid of) the state of Bôdhi (q. v.). The constituent elements of Bôdhi (q. v.). A series of qualifications which all those must obtain who wish to become Buddhas *i.e.* to obtain absolute intelligence (bôdhi), consisting of the following categories: 4 subjects of thought v. Smṛity-upasthāna; 4 perfect exertion v. Samyakprahāna; 4 steps towards magic power v. Riddhipāda; 5 organs v. Indrya; 5 powers v. Bala; 7 degrees of wisdom v. Bôdhyanga and finally 8 portions of the path v. Mārga.

BÔDHI RUTCHI 菩提流支 or 流支 explained by 覺希 intelligence and hope. A native of Northern India who arrived in China A. D. 503 where he laboured especially as a translator.

BÔDHISATTVA (Pāli. Bôdhisatto. Singh. Bôdhisat) lit. he whose essence (sattva) has become intelligence (bôdhi) 菩提薩埵 or 菩薩 explained by 覺有情

intelligence being in possession of one's affections. A being that has only once more to pass through human existence before it attains to Buddhahood. The third class of Buddhistic saints comprehending all who are candidates for Buddhahood as well as those Buddhas who are not yet perfected by entrance into Nirvâṇa. They are also styled Mahāsattvas (q. v.). The state of a Bôdhisattva is considered as one of the three means of conveyance to Nirvâṇa (v. Triyâṇa). Its symbol is an elephant fording a river.

BÔDHISATTVA PĪṬAKA 菩薩藏經

a collection of Sûtras treating on the state of a Bôdhisattva.

BÔDHI VIHÂRA 菩提寺

the monastery of intelligence. A favourite name for many monasteries.

BÔDHI VRIKCHA v. Bôdhidruma.

BÔDHYANGA (Tâli. Saṃbôdjhang. Singh. Bowdyânga) 七菩提分

or 七覺分 seven sections of intelligence, or 七覺支

seven branches of intelligence. One of the categories which form the 37 Bôdhi pakchika dharma. These 7 "sections" or rather degrees of intelligence are 1., memory v. Smṛiti; 2., discrimination of the laws v. Dharma pravitchaya; 3., energy v. Virya; 4., removal of trouble and vexation v. Pras'râbhdhi and 5., ecstatic contemplation v. Samâdhi. Sometimes Smṛiti is placed last.

BOLOR 鉢露兒 or 鉢露羅

An ancient kingdom S. E. of Pamir, on the northern bank of the Indus, rich in minerals. It is to be distinguished from the city Bolor in Tukhâra.

BRAHMÂ (Tib. Tshangs. Mong.

Esrûn tegri) 婆羅吸摩 or 婆羅賀磨 or 梵覺摩 or 梵天王 or 梵王 or 梵 The first person of the Brahminical Trimurti, adopted by Buddhism, but placed in an inferior position, being looked upon not as Creator, but as a transitory dēvata whom every Buddhist saint surpasses on obtaining bôdhi. Notwithstanding this the Saddharma puṇḍarîka calls Brahmâ "the father of all living beings" (一切衆生之父)

BRAMADATTA 梵摩達

or 梵授 lit. Brahmâ's gift. An ancient king of Kanyâkubdja. A king of Vârânâsi, father of Kâs'yapa. See Brahmânandita.

BRAHMA DHVADJA 梵相

lit. Brahmâ's figure. A fabulous Buddha whose domain is S. W. of our universe; an incarnation of the 8th son of Mahâbhîdjña djñânâ bhîbhû.

BHRAMA KÂYIKAS (Tib.

Tshangs hkhôr) 梵天 lit. the dēvas of Brahmâ. The retinue of Brahmâ.

BRAHMÂKCHARAS 梵字

or 梵書 Brahmâ's writing. The written characters of the Brahmans, said to be the invention

of Brahmâ, but referring to Pâli as well as to Sanscrit. Chinese texts consider Pâli as the ancient and Sanskrit as the modern form even as regards the system of sounds. Whenever they distinguish an ancient and modern pronunciation of any Indian term, the former tallies with the Pâli the latter with the Sanskrit rendering of the same.

BRAHMALÔKA 梵天 (the heavens of Brahmâ) or 世主天 (the heavens of the ruler of the world). Eighteen heavenly mansions constituting the world of form (v. Rûpadhâta) and divided into 4 "regions of contemplation" (v. Dhyâna). Southern Buddhism knows only sixteen. Those two which Northern Buddhists added are Puṇya prasava and Anabhaka.

BRAHMAṆA 跋濫摩 or 婆羅門 explained by 淨行 those who walk in purity. Chinese texts use this term in a double sense 1., when referring to the caste of Brahmans they use it as a term of purely social distinction (姓 surname) without any religious meaning 2., when the term is used in a religious sense it simply means "a man whose moral conduct is pure," no matter to which caste or religious denomination he may belong.

BRAHMÂNANDITA 梵豫 lit. Brahmâ's elephant. An ancient king of Vâisâli, who had 1,000

sons, perhaps identical with Brahmadata.

BRÂHMAṆAPURA 婆羅門邑 a city of Mâlava a short distance to the N. E. of the capital.

BRÂHMAṆA RACHTRA 婆羅門國 lit. the kingdoms of the Brahmans. A general name for India.

BRAHMA PARICHADYÂḤ 梵衆 lit. the assembly of the Brahmans. The 1st Brahmâlôka. The 1st region of the 1st Dhyâna.

BRAHMA PURA 婆羅吸摩補羅 explained by 女國 the kingdom of women. An ancient kingdom of Northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sireenuggur (Lat. 30° 10 N. Long. 78° 46 E).

BRAHMA PURÔHITAS 梵輔 lit. the attendants of Brahmâ. The 2nd Brahmâlôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHÂMPATĪ v. Sahâmpati.

BRAHMATCHÂRI 梵志 explained by 淨裔 descendant of purity. A young Brahman. An ascetic (irrespective of his caste or descent).

BUDDHA (Tib. Sangs rgyas. Mong. Burchan) 浮圖 or 佛陀 or 佛 correctly explained by 覺 "awake" The term means "every intelligent being who has thrown off the bondage of sense perception and self, knows the utter unreality of

all phenomena and is ready to enter into Nirvāṇa". The highest degree of Buddhistic saintship. The first person of the trinity (v. Trivratṇa).

BUDDHA BHADRA 佛陀跋多

羅 explained by 覺賢 intelligent sage. An Indian Buddhist who arrived in China A. D. 406 and translated part of the Fa yen king (華嚴經). Also name of a disciple of Dīrṇakōcha whom Hi-entsang met in India (A. D. 630-40).

BUDDHA BHŪMISŪTRA v. Das'a bhūmi sūtra.

BUDDHA DĀSA 佛陀駄索

explained by 覺使 servant of intelligence. A native of Ayamukha, a follower of the Hināyāna school and author of the Mahāvibhāṣā s'āstra.

BUDDHADHARMA same as Avānīka dharma.

BUDDHA GAYĀ v. Gayā.

BUDDHAGUPTA 佛陀毬多

explained by 覺護 guarded by intelligence. A Buddhistic king of Magadha, son and successor of Śākrāditya.

BUDDHA KĪĪĒTRA 紇差恒

羅 or 刹恒利耶 or 佛刹

explained by 佛土 or 佛國 land or realm of Buddha. The sphere of each Buddha's influence, said to be of a fourfold nature: 1., the domain where good and evil are mixed (淨穢雜居士); 2., the domain in which the ordinances (of salvation) are not altogether effectual (方便有

餘士) though impurity is banished there and all beings reach the state of S'rāvaka and Anāgāmin; 3., the domain in which Buddha himself is altogether successful (自受用土 or 實報土) where his doctrines and powers are fully responded to and where all beings are successful in mastering the truth (他受用土); 4., the domain in which all are permanently calm and enlightened (常寂光土) the land of "spiritual nature" (法性土).

BUDDHAMITRA 伏駄密多

the 9th patriarch a native of Northern India, a Vāis'ja by birth who died B. Ch. 487.

BUDDHANANDI 佛陀難提

the 8th patriarch, a native of Kīmarūpa and descendant of the Gautama family. He died B. Ch. 535.

BUDDHAPĀLI 佛陀波利

explained by 覺護 guarded by intelligence. A disciple of Nāgārjuna and founder of a subdivision of the Madhyamika school.

BUDDHAPHALAM 佛果

the fruit of Buddha i.e. the state of an Arhat.

BUDDHA SĪMHA 佛陀僧訶

explained by 師子覺 a lion's intelligence (i.e. supreme intelligence). A disciple of Asaṅgha.

BUDDHA TCHHĀYĀ 佛影

lit. the shadow of Buddha. The shadow of Śākyamuni shown in various places of India but visible

only to those "whose mind is pure."
BUDDHAVANAGIRI 佛陀伐那山 a mountain near Râdjagriha famous for its rock caverns in one of which S'âkyamuni lived for a time.

BUDDHÔCHINGA 佛圖澄 an Indian Buddhist who came to China about 348 A. D. and made himself and Buddhism very popular by the miracles he performed.

BUDDHÔCHNÎCHA 佛頂骨 the skull bone of S'âkyamuni, an object of worship.

BUKHARA 捕喝 or 捕揭 the present Bokhara, Lat. 39° 47' N. Long. 64° 25' E.

C

CHADABHIDJÑÂS see. Abhidjñâ.

CHADÂYATANA (Singh. Wêdanâ khando. Tib. Skye mtched) **六**

入 lit. six entrances, designating however not the means of entrance only, but also the objects which enter. One of the 12 Nidânas, sensation or the organs of sense, viz., eye, ear, nose, tongue, body and mind. The cause of sensation is Spars'a, its consequence Nâma rūpa.

CHADPÂDÂBHIDHARMA 六足阿毗曇摩 name of a metaphysical work.

CHADUMÂN 忽露摩 a district of ancient Tukhâra, North of the Wakhan (upper course of the Oxus).

CHAGHNÂN 尸葉尼 a dis-

trict to the East of the Chadumân district.

CHANMÛKA 商莫迦 a Bôdhisattva, famous for filial piety.

CHANMUKHÎ DHÂRANÎ SÛTRA 六門陀羅尼經 title of a work translated by Hiuentasang.

CHARAKA 沙落迦 a monastery in Kapis'a.

D

DÂGOBA see Stûpa.

DAKCHÎNÂ 達𑖀𑖦𑖫 or 𑖀𑖦𑖫 尼 or 達𑖀𑖦𑖫 or 檀𑖀𑖦𑖫 correctly described as "situated South of Behar" but often confounded with **大秦國** the Roman empire. The ancient name for the Deccan.

DAKCHÎNÂYANA 南行 lit. march (of the sun) to the South. A period of six months.

DAKCHINA KÔSALA see Kôsala.

DÂNA 檀那 or 檀那 explained by **布施** charity. The first of the 6 Pâramitâs, the virtue of religious charity implying all kinds of selfdenying acts as alms, sacrifices and even self mutilation and self immolation.

DÂNAPATI 施主 or 檀越 explained by "one who practices dâna (檀) and thereby crosses (越) the sea of misery." A title of honour given to all who support the cause of Buddhism by acts of charity, especially to founders and patrons of monasteries.

DÂNATAKA ÂRANYAKAḥ see Âranyakah.

DANTAKÂCHṬHA 憚哆家瑟訛 explained by **齒木** lit. dental wood *i.e.* wood which restores decayed teeth when chewed. Name of a tree which is said to have grown from a tooth pick which S'akyamuni threw away.

DANTALÔKAGIRI 彈多落迦山 or **檀特山** a mountain near Varucha on which Sudâna lived for some time.

DARADA 陀歷 the country of the ancient Dardae mentioned by Strabo and Pliny. The region near Dardu Lat. 35° 11 N. Long. 73° 54 E.

DAS'ABHÛMÎS'VARA or Buddha bhûmi sūtra **十地經** lit. the Sūtra of ten stations. One of the 9 Dharmas, a work treating on the ten different degrees of perfection through which every Buddha must pass.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, who must be in possession of ten faculties which are variously enumerated and composed of some of the 6 Abhidjñās and some of the 8 Mārgas.

DAS'ABALA KÂS'YAPA 十力迦葉 an uncle of S'akyamuni and perhaps identic with Vâchpa.

DELADÂ (Singh. Dalada) **佛齒** lit. the tooth of Buddha. The famous tooth relic of S'akyamuni, said to be his left canine tooth.

DÊVA (Singh. Dêwa. Tib. Lha. Mong. Tegri) **提婆** explained by

梵天人 inhabitants of the Brahma lōkas or by **天神** spirits of heaven. General term for all the gods of Brahminism and all beings who dwell in the 6 Dêva lōkas. They are subject to metempsychosis.

DÊVABÔDHISATTVA or Ârya dêva **提婆菩薩** a native of Ceylon and disciple of Nâgârdjuna, famous as an antagonist of Brahminism.

DÊVADATTA (Singh. Dêwadatta. Tib. Lhasbyin or Hlandshin. Mong. Tegri Oktigâ) **提婆達多** or **調達** explained by **天授** gift of dēvas. The deadly enemy and rival of S'akyamuni whom he repeatedly tried to kill. He was swallowed by hell. A sect revering him as a Buddha existed up to 400 A. D. He was said to have been an incarnation of Asita and is expected to reappear as a Buddha under the name Dêvarâjja (**天王** lit. king of dēvas) in an universe called Dêvasôppana (**天道** lit. path of the dēvas).

DÊVÂLAYA (Singh. Dewala) **天祠** lit. a place in which a dēva is worshipped. Name for all brahminical temples.

DÊVALÔKA (Singh. Dêwa lōka) **天** or **天宮** lit. mansion of dēvas. Name for the six celestial worlds situated above the Mêru between the Brahmalōkas and the earth. Particulars see under

Tchatur mâharâdja kâyikas, Trayastrîm'sas, Yama, Tuchita, Nirmanarati and Paranimrita.

DĒVĀS'ARMA or Devasarman 提婆設摩 a Sthavira, author of the Abhidharma dharma skandha pâda s'âstra and of the Abhidharma vidjñâna kaya in which he denied the existence of both *non-ego* and *ego*.

DĒVASĒNA 提婆犀那 explained by 天軍 an army of dévas. An Arhat who by his spiritual power could transport himself and others to the heaven Tuchita.

DĒVATIDĒVA 天中天 lit. the déva among dévas, i. e. the god of gods. A name given to the infant S'âkyamuni (Siddharta) because when he was presented in the Dêvâlaya of Mahês'vara all the statues of dévas there prostrated themselves before him, that of S'iva included.

DĒVÎ (Singh. Dêwi) 天女 a female déva. Same as Apsaras.

DHANADA see Vais'ravana.

DHANA KATCHÊKA 馱那羯磔迦 an ancient kingdom in Southern India, now the north eastern extremity of the Madras presidency.

DHANU 弓 lit. a bow. A measure of length, the 4000th part of a Yodjana.

DHARANÎMDHARA 持地 lit. grasping the earth. A fabulous Bôdhisattva in whose presence S'âkyamuni revealed the future history of Avalôkitês'vara.

DHÂRANÎ 陀羅尼 explained by 咒 magic formulas. Charms and mystic formulas possessing magic power forming a large portion of Buddhistic literature (v. Tantra). They are mostly couched in an unintelligible jargon, the Chinese copies being generally mere transliterations of Sanskrit or Tibetan sounds.

DHÂRANÎPÎṬAKA see Vidyâdharapîṭaka.

DHARMA (Pâli. Dhamma. Singh. Dharmma) 達磨 explained by 法 law. 1., A general term for religious objects especially for the Buddhistic canon. 2., One of the six perceptions of sense 六塵 the perception of character or kind. 3., One of the constituents of the trinity (v. Triratna) the personification of Buddhistic tradition.

DHARMA ÂRANYAKAḥ see Âranyakah.

DHARMA DHARA 持法 lit. maintaining the law. A fabulous king of the Kinuvaras.

DHARMA GAHANÂBHYUDGATA RÂDJA 空王 lit. king of the ether. A fictitious Buddha under whose teaching S'âkyamuni and Ânanda (in a previous birth) first conceived the idea of "absolute intelligence".

DHARMA GUPTA (or Dharmakoti. Pâli. Dhamma gutta) 曇磨毘多 or 達摩瞿諦 or (incorrectly) 曇無德 A famous ascetic the founder of a school which flourished in Ceylon A. D. 400.

DHARMA GUPTAḤ (Pāli. Dhamma gūṭṭica) **法密部** or **法藏** lit. lawful and virtuous. One of the 7 subdivisions of the Sarvāstivāda school, founded by Dharma gupta.

DHARMĀKARA **達摩羯羅** or **法性** lit. spiritual nature. 1., The name under which Amittābha was known in a former birth as a disciple of Buddha Lōkēśvara rādja. 2., The name of a certain follower of the Hināyāna school, a native of Baktra who lived about 630 A.D. 3., A title of honour.

DHARMAKĀYA **法身** lit. embodiment of the law, or spiritual body. The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha. While the bodies of ordinary mortals are both material (**色身**) and spiritual (**法身**) the body of a Buddha is described as "empty and subtle like the ether circulating everywhere without encountering any obstacle" or as "permanent and indestructible" and all this is comprehended in the attribute "spiritual body" (**法身**). The fourth of the Buddha Kchētras corresponds to Dharma Kāya in name and character.

DHARMA MATI **法意** lit. meaning of the law. The 8th son of Tchandra sūrya pradipa.

DHARMA NANDĪ **曇摩難提** or **法喜** lit. joy of the law. An Hindoo who came to China and translated many Buddhistic

works into Chinese (between 358 and 383 A.D.).

DHARMA PĀLA (Tib. Tehhoss ssKjong) **達摩波羅** or **護法** lit. guardian of the law. A Bōdhisattva born in Kāntchipura who preferred the priesthood to the hand of a princess. He was a great dialectician, a successful antagonist of Brahminism and author of the S'abda vidya samyukta s'āstra.

DHARMA PRABHĀSA **法明** lit. brightness of the law. A future Buddha who will appear in our universe in a realm called Suvisuddha as an incarnation of Pūrṇa māitrāyaṇi puttra. During his kalpa, called Ratnā vabhāsa, there will be no sexual difference, all beings receiving existence through the anupapādaka birth.

DHARMA PRAVITCHAYA (Pāli. Dhamma vitthaya) **擇** lit. discrimination, or **擇覺** lit. the Bōdhyanga called "discrimination." One of the 7 Bōdhyangas implying the faculty of discerning truth and falsehood (**擇法真偽**) in religious matters.

DHARMAPRIYA **達摩畢利** or **法愛** love of the law. A priest in Baktra an adherent of the Hinayana school who lived about 630 A. D.

DHARMA RĀDJA **法王** lit. king of the law. An epithet of every Buddha.

DHARMA RATNA **法寶** the jewels of the law. Collective name for all Sūtras.

DHARMA RUTCHI 曇摩流支

or **法樂** rejoicing in the law.

A fictitious person, the subject of a legend, said to have been a contemporary of Kchênaṃkara Buddha.

DHARMA S'ÂLÂ or Puṇya s'âlâ

達磨舍羅 or **福舍** lit.

dwelling of happiness. General term for alms houses dispensaries and asylums for the poor the sick and the destitute.

DHARMA S'ARÎRAS 法舍利

a general term for all sacred relics.

DHARMÂS'ÔKA (Mong. Ghassalung ügei nomihn chan) **法阿育**

the name given to As'oka on his conversion.

DHARMA SÎMHA 達摩僧伽

a S'ramaṇa from a country West of the Tsung ling mountains who was famous in Kustana as a dialectician.

DHARMA SMRITY UPASTHÂNA (Pâli. Dhammânupassanâ) lit.

the act of remembering the law

念諸法從因緣生本

無有我 lit. remembering that

all the constituents (of human nature) are produced according to the Nidânas and are originally not the self. The 4th mode of recollection (v. Smrityupasthâna) forming one of the 37 Bôdhipackchika dharma.

DHARMATCHAKRA 法輪 lit.

the wheel of the law. The wheel is the favourite emblem of the Buddhist doctrine which is indeed a system of wheels within wheels as

the idea of ceaseless circles of transmigration pervades the cosmology of Buddhism as well as its anthropology. The phrase "to turn the wheel of the doctrine" (**轉法輪**) is therefore an appropriate expression for "preaching the doctrines of Buddhism."

DHARMA TRÂTA 達摩但羅

羅多 or **達磨多羅** or **法救** lit. religious saviour. A native of Gândhâra, author of the Samyaktâbhidharma s'âstra.

DHARMA VIVAROHANA 法益

lit. increase of the law. Official title of Kunâla.

DHÂTUGÔPA SEE **STÛPA**.

DHRÎṬAKA (Tib. Dhitika) **提多迦**

explained by **通真量** "he who makes a correct measure current". The 5th Indian patriarch, unknown to Southern Buddhists. He was born in Magadha, a disciple of Upagupta and went to Madhyadêśa where he converted the heretic Mikkhaka and his 3,000 followers. He died A.D. 692 by a degree of "ecstatic contemplation which consumed his body" and not—as Lassen says—on the stake which he himself had constructed!

DHRITA RÂCHÎṬRA (Siam. Thatarot. Tib. Yul bhkor srung. Mong. Ortechilong tetkuktchi.) **第黎多曷羅殺吒羅** or

提頭賴吒 or **提多羅吒**

or **持國者** lit. he who governs a kingdom. One of the 4 Mahârâdjas or Lôkapâlas, the guardian of the East, a king of the Gandharvas

and Pis'atchas. His favourite colour is white.

DHRITIPARIPŪṆA 堅滿菩薩

薩 lit. the Bôdhisattva who is firm and complete. A future Bôdhisattva who is to be an attendant of Padma prabha and to appear as Buddha under the name Padma vrichabha vikrâmin.

DHRUVAPAṬU 杜魯婆跋

吒 or 常睿 lit. constantly intelligent. A Buddhist king of Vallabhi, a son-in-law of S'iladitya. He reigned about 630 A. D.

DHVADJÂGRAKÊYŪRA 妙幢

相三昧 lit. a state of samâdhi with the characteristics of the wonderful streamer. A degree of ecstatic meditation (v. Samâdhi).

DHYÂNA (Mong. Dyan) 禪 (contemplation) or **禪定** (fixed contemplation). One of the 6 Pâramitâs, abstract contemplation, intended to destroy all attachment to existence in thought or wish. From the earliest times Buddhists taught four different degrees of abstract contemplation by which the mind should free itself from all subjective and objective trammels until it reached a state of absolute indifference or self annihilation of thought, perception and will. In after times when the dogma of metempsychosis became the ruling idea and a desire arose to have certain localities corresponding to certain frames of mind where individuals might be reborn in strict accordance with their

spiritual state, the 18 Brahmâlôkas were divided into 4 "regions of contemplation" (四禪). The first region of Dhyâna (初禪) comprising the heavens called Brahma parichadya Brahma purôhita and Mahâbrahma was said to be as large as one whole universe. The second Dhyâna (第二禪) was made to comprehend the heavens Parittâbha Apranabha and Âbhâsvara and to correspond in size to a small chiliocosmos (小千界). The next three Brahmâlôkas Parittas'ubha Apramânâs'ubha and S'ubhakritsna were assigned to the third Dhyâna (第三禪) and described as resembling in size a middling chiliocosmos (中千界). The fourth Dhyâna (第四禪) equal in proportions to a large chiliocosmos (大千界) was formed by the remaining 9 Brahmâlôkas namely Puṇyaprasava Anabrakha Vrihatphala Asandjnisattva Avriha Atapa Sudris'a Sudars'ana and Akanichṭha. The first region being of the size of 1 universe was also considered to comprise, as every universe does, 1 sun and moon, 1 central mountain (Mêru) 4 large continents and 6 Dêvalôkas. Consequently the second region being equal to a chiliocosmos had to be counted as numbering 1 second Dhyâna with 1,000 first Dhyânas, 1,000 suns and moons, 1,000 Mêrus, 4,000 continents and 6,000 Dêvalôkas. Likewise the third

region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions of first Dhyânas, 10 millions suns and moons, 10 millions Mêrus, 40 millions of continents and 60 millions of Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyânas, 10 millions second Dhyânas, 10,000 kôṭis of first Dhyânas as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 kôṭis of Dêvalôkas. But having once given to those 4 Dhyânas a place in the cosmology the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkhyêa). Consequently it was said that in the course of every "kalpa of destruction" (壞劫) within a cycle of 64 kalpas the first Dhyâna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna 1 time (during the 64th kalpa) by wind. The fourth Dhyâna corresponding to a state of absolute indifference was declared to remain untouched by all the revolutions of the worlds. "When fate (天命) comes to an end then the fourth Dhyâna may come to an end too," but not sooner.

DINABHA 提那婆 name of a deity said to be worshipped by "heretics in Persia".

DÎPAMKARA (Singh. Dîpankara)

然燈佛 lit. the Buddha who illuminates brightly or 定光佛 the Buddha of fixed light. The 24th predecessor of S'âkyamuni from whom the latter received the assurance of his being destined for Buddhahood. A disciple of the Bôdhisattva Varaprabha.

DÎRGHA BHÂVANA SAMGHÂ-RÂMA 地迦槃縛那僧伽藍 a monastery near Kustana noted for a Buddha statue dressed in silk which had "transported itself" thither from Kharachar.

DÎRGHÂGAMA v. ÂGAMA.

DÎRGHANAKHA 長爪 lit. (one who has) long finger nails. Name of an Arhat, an uncle of S'âriputra. He is often quoted under his patronymic epithet Agnivâis'yâyana (Pâli. Aggivêssâyana).

DIVYAS'RÔTRA (Pâli. Dibbasôta) 天耳 lit. divine ear. The second Abhidjñâ, the power to hear and to understand every sound articulate and inarticulate produced in any universe.

DIVYATCHAKCHUS (Pâli. Dibbatcakkhu) 天眼 lit. divine eye. The first Abhidjñâ, the faculty of comprehending in one instantaneous view or by intuition all beings in all the worlds.

DJALADHARA (his full title is Djaladhara gardjita ghôchasusvara nakchatra râdja samkusu mitâbhidjñâ) 雲雷音宿王華智 lit. the flowery wisdom of the king over the constellation called "sound of thunderclouds".

A fictitious Buddha whose kalpa is called Priyadars'ana, his realm Vâirôtchana ras'mi pratimaṇḍita, his attendants Viṇalagarbha and Vimalanêtra.

DJÂLANDHARA 闍爛達羅 an ancient kingdom and city in the Punjab, the present Jalendher Lat 31° 21 N. Long. 75° 38 E.

DJAMBALÂ 擔步羅 or 苦婆羅 name of a tree. The citrus acida.

DJAMBU (Singh. Damba) 瞻部 or 剌浮 or 閻浮樹 A fabulous tree, the leaves of which are described as triangular in shape. Some identify it with the Eugenia Jambolana.

DJAMBU DVÎPA (Singh. Damba diwa. Tib. Djambu gling or Djambu dwip. Mong. Djambu dip) 閻浮 or 瞻浮洲 or 瞻部洲 or 剌浮 One of the 4 great continents of our universe representing the inhabited world as known to the Buddhists, so called because it resembles in shape the triangular leaves of the Djambu tree. Situated South of the Mêru it is usually called "the southern island" and divided among 4 fabulous kings Narapati (人王 king of men) ruling in the East, Gadapati (象王 king of elephants) in the South, Tchhatra pati (寶王 king of the jewel i.e. the parasol) in the West and As'vapati (馬王) king of horses in the North. In the centre of this continent there is a lake called Anavatapta bounded on the South

by the Himâlaya mountains. North of the latter there are some nomadical tribes as the Huns, Ugurs, Turks, etc. In the East there is China with Corea, Japan and a few smaller islands. South of the Himâlaya there is India divided into Northern India with 27 kingdoms, Eastern India with 10 kingdoms, Southern India with 15 kingdoms and Central India with 30 kingdoms. There are besides 34 kingdoms located to the West of the Himâlaya.

DJARÂ MARANA 老死 lit. decrepitude and death. One of the 12 Nidânas, the starting point of the whole buddhistic system. It is produced by the maturity of the 5 Skandhas which are considered as the real constituents of every personality.

DJÂTAKA or Djâtakamâlâ 闍多伽 or 祇夜 or 本生事 adventures of birth. A class of Buddhistic writings treating on the history of Buddhas and Bôdhisattvas during their previous births.

DJÂTARÛ PARADJATA PAṬIGGAHANÂ VÊRAMANÎ 不捉持生像金銀寶物 lit. to refrain from acquiring or possessing uncoined or coined gold silver or jewels. The tenth rule for novices (v. Sikkhâpadâni) enforcing strict poverty.

DJÂTI 生 birth. One of the 12 Nidânas. Birth is said to take place in four different manners (v. Tchaturyôni), but in every case

birth places every sentient being in some one of the 6 paths (v. Gati) of transmigration.

DJĀTIKA 闍提 explained by 金錢 gold-cash. Name of an odoriferous flower.

DJAYAGUPTA 闍耶鞠多 a famous priest in Srughna under whom Hiuentasang studied for a time.

DJAYAPURA 闍耶補羅 an ancient city in the Punjab, probably the present Hasaurah 30 miles N. W. of Lahore.

DJAYASĒNA 闍耶犀那 or 勝軍 lit. conquering army. A native of Surāchtra noted for his learning and knowledge of heretical classics (Vēdas), a disciple of S'ilabhadra.

DJAYĒNDRA VIHĀRA 闍耶因陀羅寺 an ancient monastery in the capital of Cashmere.

DJĒTA 逝多 or 祇陀 or 祇陀太子 (Djēta kumāra). Son of king Prasēnadjit of S'rāvastī, the original owner of the park in which the Djētavana vi-hāra was built.

DJĒTAVANA VIHĀRA 逝多林 or 逝多苑 or 祈樹 or 祇洹 or 給園 explained by 金田 gold field or by 金地 golden soil, or by 戰勝林 the park of fight and victory i.e. Djētrivana, or by 祇桓精舍 the monastery of Djēta. A noted vihāra in the suburbs of S'rāvastī erected in a

park which Anāthapiṇḍaka bought of prince Djēta. S'ākya-muny made this place his favourite resort for many years. Most of the Sūtras (authentic and supposititious) date from this spot. The vihāra was 7 storeys high.

DJIHVĀ 舌 the tongue. One of the 5 Indriyas (q.v.) or the organ of taste. One of the 6 Vidjāna (q.v.) or taste.

DJINA 耆那 or 視那 or 最勝 most victorious. An epithet given to every Buddha.

DJINA 陳那 A Bôihisattva of the kingdom of Andhra, the author of the Nîaya dvāra tāraka s'āstra and the Hêtu vidyā s'āstra.

DJINA BANDHU 辰那飯茶 or 最勝親 lit. most victorious friend. An adherent of the Mahāyāna school, who lived about 650 A. D.

DJINA MITRA 勝友 the conquering friend. A priest famous for his eloquence who lived about 630 A. D. in Nālanda.

DJINA PUTTRA 慎那弗咄羅 or 最勝子 lit. the son of the superior conqueror. A native of Parvata, author of the Yôga tchārya bhūmi s'āstra kārīkâ.

DJINA TRĀTA 辰那多羅多 or 最勝救 lit. the most victorious saviour. A follower of the Mahāsaṃghika school who lived about A. D. 630.

DJĪVAKA 時縛迦 or incorrectly 耆城 explained by 能活 able to revive. An illegiti-

mate son of Bimbisāra by Āmra dārikā. He was to succeed his father, but on the birth of Adjāta-s'ātru he resigned his claim in favour of the latter and practiced medicine.

DJIVAKAHRADA 救命池
lit. life-saving tank. Name of a tank near Mrigadāva.

DJÑĀNA 若那 explained by **智** knowledge. Gnosis, supernatural science as the final result of ecstatic meditation.

DJÑĀNĀKARA 智積 lit. accumulation of knowledge. The eldest son of Mahābhīdīñādjñāñā bhibhū. He appeared in another incarnation as Ākchōbhya.

DJÑĀNA MUDRA 智印三昧
lit. the samādhi called "the seal of knowledge". A degree of ecstatic meditation.

DJÑĀNA PRABHA 智光 lit. light of knowledge. A follower of the Mahāyāna school celebrated as a debater in disputes with heretics (Brahmans), a disciple of S'ilabhadra.

DJÑĀNA TCHANDRA 智月 lit. the wise moon. A prince of Kharachar who became a priest about 625 A. D.

DJÑĀNÔLKĀ 慧炬三昧 lit. the samādhi called "the torch of wisdom". A degree of ecstatic meditation.

DJUDINGAS 殊微伽 heretics "who dress in rags and eat only rotten food"

DJYĀICHTHA 逝瑟吒 the last month in spring.

DJYÔTICHKA 殊底色迦 or **樹提伽** explained by **星曆** the spheres of the stars. A wealthy native of Râdjagriha who gave away all his goods to the poor. He lived about 525 B. Ch.

DJYÔTICHPRABHA 光明大梵 lit. the great Brahman called "light and bright". A fictitious Buddha whose realm is to contribute some Bôdhisattvas for that of Amitābha.

DRĀVIDA or **Drāvira 達羅毗茶** an ancient kingdom in southern India bounded in the South by the Cauveri and reaching northwards as far as Arcot or Madras.

DRŌṆA 斛 a picul i.e. 133½ pounds avoirdupois. The Sanskrit term is explained by Wilson as equal to about 7 pounds and 11 ounces avoirdupois.

DRŌṆA STŪPA 瓶窣都波 lit. the stūpa of the vase sc. which contained one Drōṇa of relics. A Stūpa which contained some relics of S'ākyamuni's body surreptitiously appropriated by a Brahman.

DRŌṆÔDANA RĀDJA (Tib. bDudhrteizas. Mong. Rachiyan ideghetu) **途盧諾檀那** or **斛飯王** lit. king of a drōṇa of rice, or **斛王** lit. drōṇarāja. A prince of Magadha father of Dêvadatta and Mahānāma, uncle of S'ākyamuni.

DŪCHASANA 突舍薩那寺 a monastery in Tchīnapati.

DUHKHA see Āryani satyāni.

DUNDUBHISVARA RĀDJA 雲

自在燈王 lit. cloud sovereign illuminating king. The name under which each of the 2,000 kôṭis of Buddhas is quoted, who according to the legend attained to Buddhahood under the tuition of Sadāparibhūta.

DURGĀ 突迦 the wife of Mahēśvara, to whom human flesh was offered once a year in autumn. A S'ivaite deity, the same as Bhīmā.

DUSTCHARITRA (Pāli. Duttecharita. Birm. Duzzaraik) **十惡** lit. 10 wicked deeds, viz: 3 deeds of the body (三身) the taking of life (殺) theft (盜) and adultery (姦), 4 deeds of the mouth (四口) lying (妄言) big talking (綺語) abuse (惡口) ambiguous talk (兩舌), and 3 sins of the mind (三意) covetousness (貪) malice (瞋) and scepticism (疑).

DVĀRAPATI 墮羅鉢底 an ancient kingdom in Birman probably the country along the upper course of the Irawady.

DVĪPA 提鞞波 explained by **洲** Island. General term for those 4 continents of which every universe is composed.

E

ĒKAS'RĪṅGA RICHI 獨角仙人 lit. the unicorn-richi. An ancient ascetic who fell into the

snare of a bad woman and lost his reason.

ĒKOTTATRA ĀGAMA or **Ēkottarikāgama** v. **Āgama**.

ĒLAPATRA 翳羅鉢咀羅

1., Name of a Nāga (guardian deity of a lake) who conversing with S'ākyamuni desired to be reborn in a higher sphere. 2., Name of a tree which that Nāga had destroyed in a former incarnation. Probably a species of palm.

F

FERGHANA 怖捍 or **霍罕**.

A mountainous province and city in Turkestan on the upper Jaxartes in Lat. 39° 50' N. Long. 67° 55' E.

G

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bôdhisattva said to have mastered 17 different degrees of Samādhi. His realm was Vairôchana ras'mi pratimandita. As the attendant of many Buddhas he adopted various forms of apparition always preaching the doctrines of the Saddharma puṇḍarika.

GADJAPATI v. **Djambudvīpa**.

GAHAN 喝捍. An ancient kingdom now a district of Bokhara, West of Samarkand.

GANDHA (Singh. Gandhan) **香** lit. scent. One of the 6 perceptions of sense (六塵), the sense of smell.

GANDHANASTĪ 香象 lit. the

perfumed elephant. The 72nd among the 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香山 lit. the mountain of incense. One of 10 fabulous mountains known to Chinese Buddhists. As the Anavatapta lake is said to be situated on this mountain, the latter forms part of the central Himâlaya or, as Hiuentasang identifies the Anavatapta lake with the Sirikol, of the plateau of Pamer.

GÂNDHÂRA 乾陀羅 or **健陀衛** or **健馱邏** An ancient kingdom in the northern extremity of the Punjab, the region about Dheri and Bajour (Lat. 35° 5 N. Long. 71° 16 E.). It was one of the headquarters of Buddhism and famous for the number of scholars it produced. The myth of Sâ'kyamuni having been there in a former birth and torn out his eyes for the benefit of others is probably a distortion of the story of Dharma vivardhana who as governor of Gândhâra was blinded by order of a concubine of his father As'oka.

GANDHARVAS or Gandharva kâyikas (Singh. Gardiârwa) **乾闥婆** or **健達縛** or **健達婆** or **嗅陀** explained by **捷香** those who smell incense, or by **食香** those who live on incense. A class of beings superior to men, demons "who are able to smell incense and make music," believed to

reside on Gandha mādana mountain. The musicians of Indra.

GAṆĒNDRA 不可說佛 lit. the Buddha who cannot speak. The 733rd Buddha of the Bhadra kalpa.

GAṆĒS'A v. Vinâyaka.

GAṆĠÂ 競伽 or **殞伽** or **强伽** or **恒伽** or **恒河** explained by **福水** lit. lucky water (Mahâbhadrâ), or by **天堂來者** "come from heaven to earth (gâm-gâ)." The Ganges, said to drop from the centre of S'iva's ear into the Anavatapta lake and thence passing through an outlet resembling the mouth of a (silver) cow (gômkhi) to flow once round the lake, whereupon it permeates eastern India and mingles with the southern ocean. The belief in the sin-cleansing power of its waters is mentioned as "heretical superstition."

GAṆĠÂDVÂRA 競伽河門 lit. the gate of the Ganges. A famous dēvâlāya, the object of pilgrimages, the present Hurdwar (Lat. 30° N. Long. 78° 7 E):

GAṆĠÎ 競祇 a former incarnation of Apalâla. A famous sorcerer at the time of Kâs'yapa Buddha.

GARUDAS (Singh. Garunda. Tib. Phrengltan or Phreng thogs) **揭路茶** or **伽樓羅** or **迦樓羅** explained by **金翅鳥** lit. a bird with golden wings, said to be strong enough to fight Nâgas. A class of fabulous beings believed

to be superior to men. According to Brahminical notions Garuda the king of birds is the constant companion of Vishnu.

GATCHI 揭職 an ancient kingdom situated between Balkh and Bamian, the region around Roodee (Lat. 30° 39' N. Long. 67° 48' E.).

GÂTHÂ 伽陀 or **伽他** or **偈** explained by **調頌** hymns and chants, or by **孤起頌** lit. singly raising a chant, i. e. detached stanzas (compare this with the explanation for Gêya). Narratives containing moral expositions in metrical language. Hymns as e. g. the one which S'âkyamuni uttered the moment he was born. A Chinese text says "32 characters form one gâthâ" which refers to a certain variety of gâthâ called Âryâgîti a metre consisting of 32 instants.

GÂTI 六道 or **六趣** the 6 paths of transmigration or 6 conditions of sentient existence viz: dévas, men, Asuras, beings in hell, Prêtas and animals. The latter three are called "the three lower paths" (下三途).

GÂUTAMA (Singh. Gautama. Siam. Samonokodom or Phrakodom. Tib. Geoutam Mong. Goodam) **喬答摩** or **瞿曇** explained as follows: gâu means 地 earth, tama means 最勝 most victorious, for "this family is among all mankind the most victorious one". The sacerdotal name of the S'âkya family which counted

the ancient richi Gâutama among its ancestors. A name of S'âkyamuni.

GÂUTAMÎ 憍曇彌 or **瞿夷** explained by **明女** intelligent woman, or by **尼衆主** the ruler of the assembly of nuns. A title of Mahâpradjâpatî.

GAVÂMPATI 憍梵婆提 explained by **牛司** one who ruminates like a cow. Name of a man who in expiation of acts of frivolity committed in a former life was born with a mouth like that of a cow.

GAYÂ 伽邪 an ancient city of Magadha N. W. of the present Gayab (Lat. 24° 47' N. Long. 85° 1' E.). S'âkyamuni lived there for 7 years until he attained to Buddhahship. There is a famous monastery there with the Bôdhidruma and Bôdhimanda. The place is still an object of pilgrimages.

GAYÂKÂS'YAPA (Singh. Gayâ-kâsyapa) **伽邪迦葉波** a brother of Mahâkâs'yapa, said to have been formerly a fire-worshipper. He is mentioned among 11 foremost disciples of S'âkyamuni, and is to be reborn as Buddha under the name Samantha-prabhâsa.

GAYÂS'ATA 伽邪舍多 the 18th Indian patriarch, a native of 摩提國 Madra (?). He was a descendant of Udra Râma. Having laboured among the Tochari Tartars for some time he consumed himself 13 B. Ch. "by the fire of ecstatic meditation".

GAYATA 闍夜多 the 20th Indian patriarch who was a native of Northern India. Having converted Vasubandhu he died A. D. 47.

GĒYA 祇夜 explained by 重頌 lit. repetitious chants i.e. metrical passages which interpolated in the text of Sūtras repeat the preceding prose text in rythmical style. Sometimes separated from the prose text they are poetical works written in honour of Buddhas or Bôdhisattvas. See Gâtâ.

GHANĀ 犍稚 or 犍稚 or 犍 a sonorous instrument, gong or bell, used in monasteries to call the inmates together.

GHAZNA v. HOSNA.

GHÔCHA 瞿沙 or 妙音 lit. wonderful sound. An Arhat, famous for his exegetical talent. He restored the eyesight of Dharmavivardhana by washing his eyes with the tears of people who were moved by his eloquence.

GHÔCHAMATI 響意 lit. the meaning of the noise. The 7th son of Tchandra sūrya pradīpa.

GHÔCHIRA or 具史羅 or 瞿史羅 or 𑖦師羅 a grihapati of Kāus' āmbi who presented S'ākyamuni with a park and a vihāra. The latter is known under the name Ghôchiravana (Singh. Ghosika) 瞿師羅 and identified by Beal with Gopsahasa a village near Kosam.

GHRĀṆA (Pāli Ghāna. Singh. Ghanan) 鼻 lit. the nose. One

of the 6 Vidjñāna or perceptions, the sense of smell. One of the 5 Indriyas, the organ of smell.

GHŪR or Ghôri 活國 an ancient kingdom and city on the eastern frontier of Tukhāra, the neighbourhood of the present Khinjan (Lat. 35° 41' N. Long 68° 59' E.) between Koondooz and Cabool.

GÔDHANYA v. Aparagodāna.

GÔKĀLĪ see Kukālī.

GÔKANṬHA SAMĠGHĀRĀMA 俱昏茶伽藍 name of a monastery in Sthānēs'vara.

GÔLÔMA 牛毛 lit. a cow's hair. A subdivision of a Yôdjana.

GÔMATI (lit. rich in cows) 瞿摩帝 1., Name of a river, the present Goomth, which rises in Rohilcund, passes Lucknow and flows into the Ganges below Benares. 2., Name of a monastery in Kustana which A. D. 400 contained 3,000 priests of the Mahāyāna school.

GÔPĀ (Tib. Satshoma. Mong. Bumiga) lit. protectress of the earth 𑖦𑖦耶 or 瞿波 a name of Yas'ôdhārā.

GÔPĀLA 瞿波羅 1., Name of a Nāga king who resided at Pradīpa prābhā pura and was converted by S'ākyamuni. 2., An Arhat famous as an author who lived in Vāisaka and contended for the existence of both *ego* and *non-ego*.

GÔPALĪ 瞿波利 name of a person, supposed to be identical with Kukālī.

GÔS'ÎRCHA TCHANDANA (lit. cow'shead sandal) 牛首旃檀 explained as "sandal wood from

the cow's-head-mountain". A species of copperbrown sandal wood, said to be produced most abundantly by a mountain of Ut-tarakuru which resembles in shape the head of a cow. This explanation is preferable to that given by Burnouf "santal qui a l'odeur de la tête du bœuf". The first image of S'ākyamuni was made of this wood.

GÔS'RÎŅGA 瞿室餒伽 or 牛角 lit. a cow's horn. A mountain near Kustana.

GÔVIS'ANA 瞿毗霜那 an ancient kingdom, the region near Ghundowsee South of Moradabad in Rohilcund.

GRÎCHMA 漸熱 lit. gradual heat. The period from the 16th day of the 1st Chinese month to the 15th day of the 3rd month, including the months Djyâichṭha and Âchâḍha.

GRIDHRAKÛṬA (Pāli Ghédjaka-bo) 耆闍崛山 or 姑栗陀羅矩吒 or 闍崛山 explained by 靈鷲山 lit. the mountain of the spiritual vulture, or 鷲峰山 the vulturepeak. A mountain near Râdjagriha, the modern Giddore, so called because Pis'una once assumed there the guise of a vulture to interrupt the meditation of Ânanda, or because many vultures live on the summit. This mountain, famous for its many caverns, was the resort of many celebrated ascetics.

GRÎHAPATI (Singh. Gihi or Grâhapati) 揭利呵跋底 ex-

plained by 長者 lit. an elder, one of the gentry.

GRÔSAPAM 瞿盧薩謫 name of a city in the kingdom of Kapis'a.

GUṆABHADRA 求那跋陀羅 or 德賢 lit. virtuous sage. A follower of the Mahis'āsakaḥ school who lived in Kapis'a.

GUṆAMATI 瞿那末底 or 德慧 lit. virtue and wisdom. A native of Parvata, author of many S'āstras, noted as an antagonist of Brahminism. He lived in Vallabhî.

GUṆAPRABHA 瞿拏鉢刺槃 or 德光 lit. splendour of virtue. A native of Parvata who first attached himself to the Hīnâyāna school then went over to the Mahâyāna school and wrote polemical tracts against the former. He is the author of the Tattvasatya-s'āstra and many (100) other works. Burnouf supposes him to be identical with Guṇamati.

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

GURDJDJARA 瞿折羅 an ancient kingdom in Southern Rajpootana, the region around Barmir in Lat. 25° 38 N. Long. 71° 18 E. This tribe afterwards moved South and gave its name to the peninsula of Gujerat.

H

HAHAHA v. Ababa.

HÂIMAVATÂḤ 雪山部 lit. the school of the snow-mountains. A

schismatical philosophical school, one of the 5 subdivisions of the Mahâsâmghikah school.

HAMI 哈密 an ancient city and kingdom in Central Asia N. E. of lake Lop in Lat. 43° 3' N. Long. 35° 10' E.

HANDJNA 韓若 a city in India, the birth place of Rêvata. Its exact position is unknown.

HAÑSA SAMGHÂRÂMA 互娑伽藍 or **僧娑伽藍** or **鴈伽藍** lit. the wild-goose monastery. A monastery on the summit of the Indra s'ilâ guhâ mountain, the inmates of which were once saved from starving by a wild goose who dashed herself on the ground before them.

HARALI 褐刺繡 a fabric made of the finest down.

HARCHA VÂRDDHANA 曷利沙伐彈那 or **喜增** lit. increase of joy. Name of a Buddhist king of Kanyâkubdja who ruled about 625 A. D.

HÂRITÎ or ARITÎ 阿利底 or **鬼子母** lit. the mother of demons. Name of a woman who having vowed to devour all the babies at Râdjagriha was reborn as a Rakhasî and gave birth to 500 children one of which she was to devour every day. Converted by S'âkyamuni she entered a convent. Her image is to be seen in all nunneries.

HASARA 鶴薩羅 Name of a city, the second capital of Tsâukû-ta, perhaps the modern Assaia

Hazarêh between Ghuznee and Kandahar in Afghanistan.

HASTA 肘 lit. fore-arm. Name of a measure of distance, the 16,000th part of a Yôdjana.

HASTIGARTA 象墮阨 lit. the ditch of the elephant's fall. Dêvadatta killed an elephant to obstruct the passage of S'âkyamuni, but the latter flung it to a distance. Where the elephant then fell a ditch formed itself and was thenceforth regarded as a sacred monument.

HASTIKÂYA 象軍 lit. a legion of elephants, which form a division of every Indian army.

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 a river which rises in Afghanistan and flows into the Hamoon lake Lat. 31° 25' N. Long. 61° 25' E.

HÊTUVIDYÂ S'ÂSTRA 因明論 lit. the treatise called "explanation of the causes". One of the 5 "luminous treatises" (五明), a philosophical work on the nature of truth and error.

HIDDA 醯羅 the present Hidâ 5 miles South of Jellâlâbad (Lat. 34° 28' N. Long. 70° 30' E.) West of Peshawur.

HILA 醯羅 a city built on a mountain on which S'âkyamuni in a former life sacrificed his body for the benefit of Yakchas. It is probably identical with Killa Asseen in Lat. 34° 13' N. Long. 68° 40' E.

HIMATALA 呬摩恒羅 or **雪山下** lit. below the snow-mountains. An ancient kingdom ruled

in 43 A. D. by a descendant of the S'ākya family. Probably the region South of Kundoot and Issar North of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT 雪山 a general term for the mountains North of India including both the Himālaya and the Hindookoosh.

HĪNAYĀNA 小乘 lit. small conveyance *i. e.* the simplest vehicle of salvation. The primitive form of the Buddhist dogma, the first of the 3 phases through which the Buddhist system passed in its course of development (v. Triyāna) corresponding to the first of the 3 degrees of saintship (v. Ārya) the state of a S'rāvaka. Characteristics of this system are the preponderance of active moral asceticism and the absence of speculative mysticism and quietism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達磨 the philosophical canon of the Hinayāna school.

HĪNGU 與瞿 *assa fetida* one of the chief products of the kingdom of Tsāukūṭa.

HIRANYA PARVATA 伊爛拏鉢伐多 or **伊爛拏** an ancient kingdom near the capital of which a volcano existed. The present Monghir in Lat. 25° 16' N. Long. 86° 28' E.

HIRANYAVATĪ or **HIRANYA** or **Adjitavati 尸賴拏伐底** or **呬離刺拏伐底** or **阿利羅跋提** or **阿特多伐底** explained by **無勝** in-

vicible, or **金沙跋提** lit. gold sand vatī, or **跋提河** lit. vatī river. A river of Nepaul now called Gaṇḍakī or Gunduck. The identity of Hiranyavatī (or gold river) and Adjitavatī is undoubted. But there is in Chinese texts a confusion of two rivers, one flowing past the N. W. side of Kus'inagara (the Nāiraṇḍjana river), the other the Hiranyavatī passing S. of the same city. Hiuentasang confounding the two says "S'ākyamuni died a few miles N. W. of Kus'inagara near the river Hiranyavatī".

HOMA 鶴秣 a city on the eastern frontier of Persia, perhaps the modern Humoon in Lat. 31° 10' N. Long. 61° 42' E.

HOSNA or **Ghazna 鶴悉那** the capital of Tsāukūṭa, the present Ghuznee (Lat. 33° 35' N. Long. 68° 12' E.) in Afghanistan.

HROSMINKAN or **Semenghān 紇露悉泥** an ancient kingdom between Khooloom and Baghlan near Koondooz (Lat. 35° 40' N. Long. 68° 22' E.).

HUCHKARA 護瑟迦羅 a monastery on the eastern frontier of Cashmere.

HUDJIKAN 胡實健 an ancient kingdom S. W. of Balkh, probably the region now called Djuzdjān, near Hushtmy in Lat. 35° 20' N. Long. 65° E.

HUMI 護密 name of the inhabitants of Ām asthiti.

HUPIĀN 護苾那 the capital of Vridjsthāna, probably in the

neighbourhood of the present Charekoo in Lat. 34° 42' N. Long. 69° 8' E. to the North of Cabool.

ÎCH ÂDHARA (Pâli. Îsadhara.

Singh. Isadhara. Tib. Sciol darin)

伊沙陁羅 or 伊沙馱

羅 explained by 持軸 resting

on a pivot, or by 持轉 revolving,

and said to be "a mountain

which has several peaks

shaped like the pivot of a carriage."

One of the 7 concentric

circles of rocks surrounding the

Mêru, the second in height (20,000

Yôdjanas), separated by oceans

from the first and third.

IKS'VÂKU VIRUDHAKA or

Vidêhaka (Singh. Okkaka or

Amba. Tib. Bhu ram ching pa

hphgs skyespo) 甘蔗王 lit.

the king of sweet sugar cane. An

ancient king of Pôtala, one of the

ancestors of S'âkyamuni. For

the sake of a concubine he

banned his four eldest sons who

afterwards when recalled refused

to return to him. On hearing

this he exclaimed three times

我子釋迦 (lit. oh my sons

S'âkya!) which is explained by

"oh my sons! is it possible?"

Thenceforth his descendants

assumed the term S'âkya as their

patronymic.

INDRA (Siam. Phrain. Tib. brG̃ja-

bjin or dVangpo or Bdosogs or

Kaushila. Mong. Khurmusda Ku-

chikaor or Khur musda tegri)

因陀羅 explained by 帝

lit. ruler, or by 主 lit. lord.

One of the most ancient gods of

Brahminism adopted by Buddhism

on account of his popularity. He

is now the representative of the

secular power, valiant protector

of the Buddhist church. He is

however looked upon as inferior

to S'âkyamuni and to every Bud-

dhist saint. His heaven is called

Trâyastriṃśas. His emblem

is the vajra. A consort of his

is mentioned under the name Sak-

chi. He himself is quoted under

various epithets as S'akra, S'akra-

dêva, S'atamanya and S'akratra-

yastris'as.

INDRA DHVADJA 帝相 lit. the

ruler's figure. A fictitious Bud-

dha said to have been a contem-

porary of S'âkyamuni, living

S. W. of our universe, an incar-

nation of the 7th son of Mahâbhi-

djña dñânâ bhibhâ.

INDRANÎLAMUKTÂ 因陁羅

尼羅目多 explained by 帝

(Indra) 青 (nîla) 珠 (nuktâ

i. e. a blue pearl called Indra,

"because it excels all other jewels

as if it were their Lord." It is

also called 帝釋寶 "the trea-

sure of S'akra" "because the

ground underneath the Nyagrôdha

tree, where Indra's throne is,

consists of these pearls."

INDRAS'ÂLAGUHÂ 因陀羅

勢羅婁詞 explained by 帝

釋窟 lit. the cavern of S'akra

or by 小孤石山 lit. the

mountain of small isolated rocks. A mountain near Nālanda noted for its many caverns and a large rock cut temple.

INDRYA or Pantcha Indryāni (Pāli. 5 Indrayas) 五根 lit. 5 roots or organs, explained by 發生 lit. productive of life (or the roots of life). One of the categories which form the 37 Bōdhi pak-chika dharma, enumerated like the 5 Balas as follows: the organ of faith v. S'raddhēndriya, the organ of energy v. Viryēndriya, the organ of memory v. Smritīndriya, the organ of ecstatic meditation v. Samādhīndriya and the organ of wisdom v. Pradjñēndriya. Comparing the explanation given for Indriya (producing life) with that given for Bala (to limit, to stop) the difference between the 5 Indriyas and the 5 Balas is clear: the latter are negative moral agents preventing the growth of evil, the former are positive moral agents producing sound moral life.

INDU 天竺 or 印度 (Indu) or 印特伽 (Indicaregio) explained by 月 lit. the moon, "because the holy men of India illumine and guide in uninterrupted succession the rest of mankind like the moon that illumines the earth". Other forms are 身毒 (Sindhu) and 賢豆 (Hindu), also 因陀羅 婆他那 (Indravādāna?) explained by 主處 lit. the dwelling of the ruler, and said to be

under the special supervision of Indra. A general name for India proper which is said to be 90,000 li in circumference and to resemble in shape the moon at her half. Politically also India was believed to be "placed among other kingdoms like the moon among the stars." See under Djambudvīpa.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan or Vakhan 涇薄健 or 劫薄健 or 阿薄健 or 薄健 An ancient kingdom on the Hindookoosh, described by Hiuen tsang as situated 200 li S. E. of Badakchān which would place it in the region near Pushut (Lat. 34° 54' N. Long. 71° 10' E.). Martin places it 200 li N. E. of Badakchān to the North of Saugra (Lat. 35° 30' N. Long. 70° 18' E.).

IS'ANAPURA 伊賞那補羅 An ancient kingdom in Birmah. Is'ana is one of the names of S'iva.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus in Lat. 36° 42' N. Long. 71° 22' E.

ISFIDJAB (lit. white river) 白水城 lit. the city of white water. A city in Turkestan situated at a small tributary of the Jaxartes in Lat. 38° 30' N. Long. 65° E.

ISKARDU v. Khas'a.

IS'VARA 伊涇伐羅 or 自在 lit. independent, sovereign. 1., A title given to many Buddhist personages as Kwanyin, S'iva and others, but not implying the idea

of "Creator" or "supreme god." See *Mahês'vara*. 2., Name of the author of the *Abhidharma prakâsa sâdhana s'âstra*.

ÎS'VÂRADÊVA 自在天 lit. the independent *dêva*. A deity worshipped by the *Pâmsupatas*. A designation of *S'iva*.

ITİYUKTAS or *Itivrittakam* 伊帝目多 or 伊帝目多伽 explained by **本事** lit. primitive events. One of the 12 classes of Buddhist literature, biographical narratives.

K

KACHANIA 屈霜你迦 an ancient kingdom, 300 li W. of Samarkand, the region near Kermina (Lat. 39° 50' N. Long. 65° 25' E.)

KÂCHAYA 濁 lit. corruption. Five corruptions (五濁) or rather spheres of corruption are mentioned: 1., The kalpa or the period of existence of a physical universe (劫), 2., doctrinary views (見), 3., misery and vexation sc. of metempsychosis (煩惱), 4., all living beings (衆生), 5., destiny or fate (命).

KACHÂYA 迦羅沙曳 or 袈裟 explained by 染色衣 lit. a coloured garment. The clerical dress in distinction from that of "laymen in western kingdoms who dress in white".

KACHGAR 法沙 or (after the name of the capital) 疏勒 An

ancient Buddhistic kingdom in Central Asia. The *Casia regio* of the ancients, the modern Cashgar in Lat. 36° 20' N. Long. 74° E.

KADJÎŃGARA or *KadjîŃgha* or *Ka'jûghira* (Pâli. *Kadjanghlêlê*) 羯胝揭羅 or 羯殊咀祇羅 An ancient kingdom, the royal family of which was extinct A. D. 400. The ruins of the capital are situated at the village *Kadjéri* near Farakhabad (Lat. 27° 24' N. Long. 79° 27' E.) in the province of Agra.

KAKUDA KÂTYÂYANA 迦旃延 One of the 6 Brahminical opponents of *S'âkyamuni*, supposed to be identical with *Kabandhin Kâtyâyana* who is mentioned in the *Upanishads* of the *Atharva-vêda*.

KALÂ 時 lit. a time. A division of time, equal to 5 *Muhûrtas* or 4 hours. Six *Kalâs* make one *Ahôrâtra* (一晝夜 lit. one day and one night)

KALANTAKA v. *Karandaka*.

KALÂNUSÂRIN 細末堅黑檀旃 described as black sandal (*tchandana*). A species of sandal wood, the *styrax benzoin*.

KÂLAPINÂKA 迦羅臂拏迦 A city of *Magadha*, 20 li S. E. of *Kulika*, S. of the present city of *Bahar*.

KÂLASÛTRA 黑繩 lit. black chains. The second of the 8 hot hells where the criminals are loaded with heated chains.

KALAVÎŃGA 迦陵頻伽 or

羯羅頻迦 or **迦陵毗迦** or **歌羅頻伽** explained by **好音鳥** lit. a bird of fine voice, or by **仙鳥** lit. an immortal bird. A fabulous bird "from the Himālaya" with an exceedingly melodious voice.

KALĪŅGA 羯陵伽 An ancient kingdom S. E. of Kōs'ala, a nursery of heretical sects, the present Calingapatam, a town in the Northern Circars (Lat. 18° 15' N. Long. 85° 11' E.).

KALIRĀDJA 羯利王 or **歌利王** or **加利王** or **迦藍浮** or **鬪諍王** lit. the quarrelsome king. A king of Magadha known for his violent temper. His concubines once strayed to the hermitage of Kchāntirichi (q. v.) where upon he had the hands and feet of the latter cut off. The stoic indifference exhibited by the richi brought about his conversion and he was informed that he would in his next life become the first disciple of Buddha. Kalirādja was accordingly reborn as Kauṇḍinya (q. v.).

KĀLÔDĀYIN 迦留陀夷 or **迦留陀夷** explained by **黑光** lit. black lustre, and said to be "a man whose face is black". A disciple of S'ākyamuni who is to reappear as a Buddha under the name Samanta prabhāsa.

KALPA (Pāli. Kappa. Mong. Galab) **劫波** or **劫波簸陀** or **劫** explained by **大時分** a great

period of time, with the remark "not to be reckoned by (our) months and years". A period during which a physical universe is formed and destroyed. There are great kalpas (**大劫**) and small kalpas (**小劫**). The subdivisions of the former see under Mahā kalpa. Every small kalpa or Antarakalpa (Singh. Antahkalpaya. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (**增劫**) and decrease (**減劫**). The former is ruled by 4 Tchakra vartis in succession, who are called kings of iron, copper, silver and gold. In other words, it is divided into 4 ages (iron, copper, silver, gold), during which the length of human life gradually increases to 84,000 years, and the length of the human body to 8,400 feet. Then comes the kalpa of decrease divided into 3 periods of distress (**三災** viz. pestilence, war and famine) during which the length of human life is reduced to 10 years and that of the human body to 1 foot. See also under Kāchaya. There is moreover a distinction of six different kalpas : 1., the Antara or interims-kalpa, divided as above into a period of increase (**增**) and decrease (**減**); 2., the kalpa of the formation of an universe (**成劫**) for which see under Vivartta; 3., the kalpa of continued existence (**住劫**) v. Vivartta siddha; 4., the

kalpa of destruction (壞劫) v. *Saṃvartta*; 5., the kalpa of continued destruction or the empty kalpa (空劫) v. *Saṃvartta* *sidha*; 6., the great kalpa (大劫) v. *Mahākālpa*. A third division gives 4 different kalpas: 1., *Antara kalpas* (別劫) 2., *Vivartta-kalpas* (成劫) 3., *Saṃvartta-kalpas* (壞劫) 4., *Mahākālpas* (大劫). Again there is a distinction of 1., *Antarakalpas* (小劫 or 別劫) of 16,800,000 years; 2., *Middling kalpas* (中劫) including *Vivartta* and *Vivarttasidha kalpas* of 336,000,000 years comprehending therefore 20 small kalpas; 3., *Mahākālpas* (大劫) including the 4 *Asaṃkhyêya kalpas* i. e. *Vivartta*, *Vivartta* *siddha*, *Saṃvartta* and *Saṃvarttasiddha kalpas*, of 1,344,000,000 years, comprehending therefore 80 small and 4 middling kalpas.

KÂMA v. *Mâra*.

KÂMADHÂTU or *Kâma loka* or *Kâmâ vachara* 欲界 lit. the region of desire. The first of the *Trâilôkya*, the world of desire, where there is form and sensuous gratification. In a physical sense it embraces the whole of the earth and the 6 *Dêvalôkas*. As an ethical term it signifies the world of those who are subject to me-tempsychois on account of the impurities of desire.

KAMALADALAVIMALA NAK-CHATRA RÂDJA SAMKUSU-

MITÂBHIDJÑA 淨華宿王智佛 lit. king of the constellation (called) pure flower and Buddha of great wisdom. A fictitious Buddha whose universe is called *Vairôchana ras'mi pratimandita*.

KÂMALAÑKÂ 迦摩浪迦 An ancient kingdom, probably part of the present Chittagong opposite the mouth of the Ganges.

KAMARÛPA 迦摩縷波 An ancient kingdom formed by the western portion of Assam, N. W. and W. of the Brahmaputra. Its capital was the modern Gohati Lat. 26° 9 N. Long. 91° 48 E.

KAMBALA 頗鉢羅 A kind of texture made of fine wool.

KÂMKARA 甄迦羅 A numeral term equal to 10,000,000,000.

KANADÊVA 迦那提婆 The 15th Indian patriarch, a native of Southern India, by birth a *Vais'ja*. He was a disciple of *Nâgârdjuna* and laboured from 212 to 161 B. Ch. in *Kapila* and *Pâtaliputra* where he defeated heretics in public disputations.

KANAKA 羯尼迦 or 羯尼 the *Bulea frondosa*, described as "a tree with fragrant gold-coloured flowers". See *Palâs'a*.

KANAKAMUNI (Pâli. *Konâgama-na*. Tib. *Gser thub*. Mong. *Altan tchidaktchi*) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. the golden recluse, because "his body was radiant with the colour of pure gold". A mythological personage, the 2nd

of the 5 Buddhas of the Bhadrakalpa, the 5th of the 7 ancient Buddhas, said to have been a native of S'ubhavastu, a Brahman of the Kâs'yapa family. He converted 30,000 persons, and human life reached in his time the same number of years.

KANDAT 昏馱多 The capital of Tamasthiti, the present Kundoot about 40 miles above Jshtrakh Lat. 36° 42 N. Long. 71° 39 E.

KANICHKA 迦膩色迦 or **迦膩伽王** The famous chief of the Tochari who converted to Buddhism by the sudden appearance of a saint conquered the greater part of India and patronised Buddhism as liberally as As'oka. During his reign (15 B. Ch.—45 A. D.) the 3rd (or 4th) synod was convoked in Cashmere and the canon of Northern Buddhists received its final revision. The finest Stûpas in the Punjab and in Cabulistan were built by him.

KANTAKANAM AS'VARÂDJA (Singh. Kantaka) **健陟** or **馬王** lit. the king of horses. Name of the steed with which S'âkyamuni made his escape from home.

KÂNTCHANAMÂLÂ 眞金鬘 lit. (one who wears) a head gear of pure gold. The wife of Kuṇâla noted for her fidelity to her husband when he had fallen into disgrace.

KÂNTCHÎPURA 建志補羅 or **建志城** the capital of Drâviḍa, the present Condjeveram Lat. 12° 49 N. Long. 79° 41 E.

about 48 miles S. W. of Madras. **KÂNYÂKUBDJA 羯若鞠闍** or **閼饒彝城** explained by **曲女城** lit. the city of hump-backed maidens. This explanation refers to the legend of the 100 daughters of king Brahmadatta who were made deformed by the curse of the richi Mabâvrikcha whom they had refused. An ancient Kingdom of Central India with a capital of the same name, the modern Canouge Lat. 27° 3 N. Long. 79° 50 E.

KAPÂLIKAS or Kapâladhârinas **迦波釐** explained by **髑髏鬘** (those who wear) a headgear of skull bones. An heretical, probably S'ivaitic, sect.

KAPILA 迦比羅 explained by **赤色仙人** lit. a richi of red complexion. The author of a system of philosophy called Saṃkhya. He composed the famous Saṃkhya s'âstra.

KAPILAVASTU (Pâli. Kapilavatthu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kabilik) **劫比羅伐率堵** or **迦毗羅蘇都** or **迦毗羅衛率都** or **迦毗羅** or **伽毗黎** or **迦夷** or **迦維** explained by **妙德城** lit. city of wonderful virtue, or by **黃處** lit. yellow dwelling. Name of an ancient city, the birthplace of S'âkyamuni, but destroyed during

the lifetime of the latter. Its ruins were visited by Hiuentsang, according to whom it was situated a short distance N.W. of the present Gorucpoor Lat. 26°46' N. Long. 83°19' E.

KAPIMALA 迦毗摩羅 The 13th Indian patriarch a native of Patna who laboured in Western India where he converted Nāgārdjuna. He did not—as Lassen asserts—die on the stake, but “the fire of metamorphosis consumed his body” i.e. he died happily B. Ch. 269 (correctly about A.D. 137).

KAPĪNDJALA RÂDJA 迦頻闍羅王 explained by 雉王 lit. king of pheasants. A name of Sâ'kyamuni who in a former life when he was a Bôdhisattva once appeared in the form of a pheasant and extinguished a conflagration.

KAPIS'A 迦畢試 An ancient kingdom with a capital of the same name, South of the Hindoo-koosh, probably N. E. of Hupian in the valley of Ghûrbend. A Chinese prince of the Han dynasty was detained there as a hostage.

KAPITHA 刼比他 1., An ancient Kingdom in Central India also called Sâmkâs'ya; 2., A Brahman of Vridji who haughtily ill treated the Buddhists of his time and who reborn as a fish was finally converted by S'âkyamuni.

KAPÔTANA 刼布咀那 An ancient kingdom N. of Samarkand, the modern Kebûd or Keshbûd.

KAPÔTIKÂ SAMGHÂRAMA 迦

布德迦伽藍 or **鴿伽藍** lit. the pigeon-monastery. A vihâra of the Sarvâstivâdah school, so called because S'âkyamuni once assumed there the form of a pigeon which threw itself into the fire to bring about the conversion of a sportsman.

KAPPHĪṆA or Kamphilla **刼賓那** or **刼比拏王** explained by 房宿 lit. the constellation *Scorpio*, because “he was born in answer to prayers addressed to the star *Scorpio*.” An ancient king of Southern Kos'alâ who entered monastic life under the name Mahâkapphiṇa. He was a disciple of S'âkyamuni and is to be reborn as Buddha under the name Samantaprabhasa.

KARAṆḌA or Karaṇḍaka or Kalandâ **迦蘭陀** or **阿蘭陁** or **迦蘭馱迦** or **羯蘭鐸迦** A bird of a sweet voice “resembling in form the magpie but herding in flocks”. This bird once saved the life of Bimbisara by awaking him when a snake was about to sting him. The *curulus melanoleucus*.

KARAṆḌAHRADA 迦蘭陀池 A pond near the Karaṇḍa venuvana park, a favourite resort of S'âkyamuni.

KARAṆḌA VĒNUVANA or Kalandâ venuvana **迦蘭陀竹園** lit. the bamboo-garden of Karaṇḍa. The park (called after the bird Karaṇḍaka) which Bim-

bisara first dedicated to a sect of ascetics afterwards to S'ākyamuni for whom he built thereon a vihāra called Karaṇḍanivasa (Singh. Vêluvana).

KARATCHÎ see Katchchhês'vara.

KARAVÎKA or Khadiraka 佉得羅柯 or 羯地洛迦 explained by 檀木山 lit. Djambu wood mountain, because "the precious trees of this mountain resemble the wood of the Djambu mountains." The 3rd of the 7 concentric circles of rocks which gird our earth. Its height is 10,000 feet and it is separated by oceans from the 2nd and 4th mountains.

KARMA 羯磨 explained by 作法 lit. moral action, or by 行 lit. action. The 11th Nidāna, the 4th of the 5 Skandhas viz. moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskāra (fiction, illusion).

KARMADĀNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. one who knows the business. The second in rank or subdirector in a monastery.

KARMAYA see Tchaturyōni.

KARNASUVARNA (Pāli. Lata)

羯羅拏蘇代刺那 or 金耳 lit. golden ear. An ancient kingdom in Gundwana, the region about Gangpoor Lat. 21°54 N. Long. 84°30 E.

KARPŪRA 羯布羅 or 龍

腦香 lit. perfume made of the brains of nāgas. A name for camphor.

KĀRTIKA 迦刺底迦 The 2nd month of autumn.

KĀS'Ā 迦奢 A shrub of which brooms are made. The broom which S'ākyamuni had used is still an object of worship.

KAS'ANNA 羯霜那 An ancient kingdom 300 li S.W. of Kharis-miga on the Oxus, the present Koorshee Lat. 38°50 N. Long. 65°50 E.

KĀS'APURA 迦奢布羅 An ancient kingdom, the geographical position of which is uncertain. Probably the country between Lucknow and Oude.

KĀS'Ī see Vārānas'ī.

KAS'MĪRA 迦葉彌羅 or 迦涇彌羅 The modern Cashmere, the ancient name for which—according to Chinese sources—was Kophen (v. Kubhā). Cashmere was converted through Madhyantika and became during Kanichka's reign the head-quarters of Buddhism: there the last synod assembled and thence Buddhism saturated with S'ivaitic ideas and rites spread to the North to Tibet and China.

KĀS'YAPA v. Mahākās'yapa.

KĀS'YAPA BUDDHA (Pāli. Kāssapa. Singh. Kasyapa. Tib. Odsrung. Mong. Kasjapa or Gerel Zakiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light, because "he swallowed sun and

moon in consequence of which his body became radiant like gold." The 3rd of the 5 Buddhas of the Bhadra kalpa, the 6th of the 7 ancient Buddhas. A Brahman, born in Benares. His father was 梵德 Brahmadatta, his mother 財主 Dharmavarti, his favourite tree was called Nyagrôdha, his disciples were 提舍 Tissa and 婆羅婆 Bharadvadja. He converted 20,000 persons and human life in his time reached as many years. S'âkyamuni was in one of his former incarnations (as Prabhâpâla) his disciple and received from him the prediction of future Buddhaship.

KÂS'YAPANIKÂYA v. Kâs'yapiyah.

KÂS'YAPA TATHÂGATA same as Kâs'yapa Buddha.

KÂS'YAPÎYÂḤ or Kâs'yapiyâs or Kâs'yapanikâya (Tib. Kâchya-priyâs) 迦葉臂耶部 or 迦葉遺部 or 飲光部 1., The school of Mahâkâs'yapa also called Âryasthavira vikâya (聖上座部 or 尊上座部) and as such but another name for the Mahâsaṃghikâḥ school. 2., A subdivision of the Sarvâstivâdâḥ school.

KATABHÛTANA or Kaṭapûtana 迦吒富單那 or 羯吒布怛那 explained by 極臭鬼 lit. demons of extremely ill odour. A class of Prêtas.

KATCHA or KATCH 契吒 An

ancient kingdom, tributary to Malava, now the peninsula of Cutch in Lat. 23° 13 N. Long. 69° 50 E. KATCHÂNÂ v. Yâs'ôdharâ.

KATCHTCHHÊS'VARA v. Khadjis'vara.

KÂTYÂYANA 迦多衍那 or 迦旃延 or 迦延 explained by 文飾 lit. the ornament of literature. A name borne by many different persons whom it is in most cases impossible to distinguish from each other. See Mahâkatyâyana and Kukuda.

KÂTYÂYANAKÔCHA 迦延俱舍 A work composed or edited by Kâtyâyana.

KATUN 可賀敦 A Mongolian phrase for "queen" or "princess."

KÂUṆḌINYA or Âdjñâtakâuṇḍinya (Singh. Kondanya) 僇陳如 or 陳那 explained by 火器 lit. an instrument for holding fire; or 阿若僇陳如 (v. Adjñata-kâuṇḍinya); or 拘鄰隣 which is said to be a surname but is also explained by 本際第一解法者 lit. the first of his time as regards explanation of the law; or 哥利王 (v. Kâlirâdja) or 哥利受 (Kâlidatta). A prince of Magadha, maternal uncle of S'âkyamuni, whose first disciple he became and from whom he received the name Adjñata (automat). Burnouf identifies him with that Kâuṇḍinya who is mentioned in the Prâtisakhyâ sûtras of the Brahmins as a grammarian and with Vyâkaranakâuṇḍinya known

by the Nepaulese. He became an Arhat and is to be reborn as Buddha under the name Samanta prabhāsa. See also Kālarāja.

KAUS'ĀMBĪ or Vatsapattana. (Pāli. Kōsambi. Singh. Kosambae)

拘睺彌 or **俱賞彌** or **俱睺彌**

One of the most ancient cities of India, identified by some with Kusā near Kurrah (Lat. 25° 41' N. Long. 81° 27' E.) by others with the village of Kosam on the Jumna 30 miles above Allahabad.

KĀUS'ĒYA **憍奢耶** or **野蠶絲** silk from wild silk worms or **系綿** a kind of silk.

KĀYA (Singh. Kayan) **身** One of the 6 Āyatana, the notion which is acquired by the body i.e. the sense of touch. See Vidjñāna.

KĀYA SMRITY UPASTHĀNA (Pāli. Kaya rupapassana) **念身不淨** lit. remembrance of the impurities of the body. The first of the 4 divisions of Smrity upasthāna, also one of the 32 categories called Bōdhipakchika dharma. It implies the knowledge that the body is impure.

KCHANA **刹那** explained by **極暫時** lit. the shortest period of time. A moment, the 90th part of one thought (**念**). In the course of every Kchana about 90 or 100 persons are born and as many die. The 4,500th part of a minute.

KCHĀNTI PĀRAMITĀ **羼提波羅蜜多** explained by **忍辱** lit. patient endurance of insult.

The 3rd of the 6 cardinal virtues (v. Pāramitā), the virtue of patience, implying constant equanimity under persecution and excluding hatred and revenge.

KCHĀNTIRICHI **辱忍仙** lit. the richi who patiently suffered insult. One of the previous incarnations of Śākyamuni when he was a richi and submitted to the mutilation of his own body through Kālarāja in order to bring about the conversion of the latter.

KCHĀNTISĪMHA **羼底僧訶** explained by **師子忍** lit. patience of a lion. A follower of the Sarvāstivāda school who lived about 630 A.D. in Hiranya parvata.

KCHATTRIYA **刹怛利耶** or **刹帝利** or **刹利** explained by **土田主** lit. landowners. One of the castes of India, the caste of warriors and kings, next to that of the Brahmans the only caste from which Buddhas come forth.

KCHĀUMA **菟摩** A species of hemp.

KCHUNADĒVA **耨那天神** or **耨那天** A Hindoo deity worshipped by a sect called Tirthakas.

KCHUNA HILA **耨那咤羅** A mountain in the kingdom of Tsānkūta.

KĒSHINĪ **多髮** lit. plenty of hair. Name of a certain Rakchasi.

KHADIRA **竭陀羅** or **劫地羅** or **竭陀羅** or **羯達羅** explained by **擔山林** lit. wood of the Djambu mountains. A tree,

the *Mimosa catechu*. See under Karavika.

KHADJIS'VARA or Katchtch-
és'vara 竭麟涇伐羅 The
ancient capital of Vitchálapura,
the present Kurachie Lat. 24° 51
N. Long. 67° 20 E.

KHAKKHARAM or Hikkala 隙葉
羅 explained by 錫杖 lit. a staff
of tin. The metal staff of the re-
ligious mendicant originally used
for knocking at house doors.

KHAN 可汗 A Mongolian phrase
for "prince."

KHARACHAR 屈茨 (Kutche) or
庫車 or 屈支 or 龜茲 An an-
cient kingdom and city in Eastern
Turkestan, N. of the Bosteng lake
at the foot of the Thien shang.

KHARISMIGA 貨利習彌
迦 An ancient kingdom on the
upper Oxus, which formed part of
Tukhâra, the Kharizm of Arabic
geographers.

KHARÔCHTHA 佉盧虱吒
explained by 驢脣 lit. (one who
has) lips like an ass. Name of an
ancient richi.

KHAS'A 竭叉 An ancient tribe
on the Paropamisus, the Kasioi of
Ptolemy. This explanation is
more in conformity with the sound
of the Chinese characters and with
the details given by Fahien than
the usual explanations according
to which Khas'a designates Cash-
mere (Rémusat) or Iskardu
(Klaproth) or Kartchou (Beal).

KHAVAKAN v. Jnvakan.

KHAVANDHA 竭盤陀 An an-

cient kingdom and city, S.E. of
the Sirikol lake, at a tributary of
the S'ita (Yarkand daria), the
modern Kartchou.

KHOTAN v. Kustana.

KHULM 忽懷 An ancient king-
dom and city the ruins of which
are still extant near Khooloom
(Lat. 36°49 N. Long. 67°46 E.)
between Balkh and Koondooz.

KHUSTA 闊悉多 or incor-
rectly 閭悉多 A district of
ancient Tukhâra, probably the re-
gion S. of Talikhan Lat. 36°42 N.
Long. 69°25 E.

KIKANĀ 稽薑那 A people in
Afghanistan (E. of Kandahar S.
of Ghazna) ruled 630 A.D. by in-
dependent chieftains, perhaps
identical with the Kykânân of
Arabic chroniclers.

KIMŚ'UKA 甄叔迦寶 ex-
plained by 鸚鵡寶 lit. the
treasure of the macaw, because
"it is as red as the bill of the
macaw." Name of a tree with red
flowers, said to be the *Butea fron-*
dosa. See Kanakay.

KINNARA (Tib. Miham tshi) 緊
那羅 or 非人 (lit. not
men) explained by 疑神 lit.
doubtful spirits, because "they
are shaped like men, but have
horns—which must seem doubtful"
(sic). A class of demons danger-
ous to men, the musicians of Ku-
vêra, usually represented with
horse heads.

KÔCHA KARAKĀ S'ÂSTRA same

as Abhidharma kôcha karakâ sâstra.

KOKÂLÎ or **Kukâlî** or **Gôkâlî** 俱迦利 explained by 惡時者 lit. one whose time is bad. The parent of Dêvadatta, whence the latter was called Kôkâliya i.e. son of Kôkâlî. See also Gopali.

KÔKILA 拘耆羅 or 拘翅羅 A bird, probably identical with Kalavingka.

KÔLITA v. Maudgalyâyana.

KÔÑKANAPURA 恭建那補羅 An ancient kingdom on the West Coast of India comprising the present district of Concan with Goa and North Canara, between Lat. 14°37' N. and Lat. 18° N.

KÔÑYÔDHA 恭御陀 An ancient kingdom and city on the East Coast of India, probably the modern Ganjam Lat. 19°28' N. Long. 85°10' E.

KÔSALA or **Kôs'ala** (Singh. Kosol) 憍薩羅 or 喬薩摩 1., An ancient kingdom in Central India, properly called 南橋薩羅 lit. Southern Kôsala or Dakchinakôsala, the present Gundwana and Berar. 2., An ancient kingdom N. of the Ganges, properly styled 比橋薩羅 lit. Northern Kôsala or Uttaraksôala, the present Oude.

KÔS'AS 俱舍 Dictionaries or repertories, one of the divisions of Buddhist literature.

KÔṬI (Pâli. Cathi) 俱胝 or 拘胝 explained by 億 lit. ten myriads, or by 一百洛沙

lit. 100 lakkha. A numeral, the common basis of Buddhistic calculations, equal to 10,000,000,000.

KOTLAN 珂咄羅 An ancient kingdom W. of the Tsungling S. of the Karakul lake in Lat. 39° N. Long. 72° E.

KÔVIDARA 拘鞞陀羅 explained by 大遊戲地樹 lit. the tree of the great playground (sc. where the infant Sâkyamuni played). Name of a tree, the *Bauhinia variegata*.

KRAKUTCHTCHANDA (Pâli Kakusanda. Tib. Hkorvahdjigs. Mong. Ortechilong ebdektehi or Kerkessundi) 迦羅鳩村駄 or 迦羅迦村駄 or 羯羅迦忙陀 or 羯洛迦孫駄 or 拘樓奉佛 or 拘留孫佛 explained by 所應斷已斷 lit. one who has beforehand decided what was to be decided i.e. one who readily solves all doubts. The first of the 5 Buddhas of the Bhadrakalpa, the 4th of the 7 ancient Buddhas. He was a descendant of the Kâs'yapa family, born in 安和城 Kchemavati (?). His father was 禮德 (Singh.) Aggidatta, his mother 善枝 (Singh.) Wisakha, his principal disciples were 薩尼 (Singh.) Sanjawî and 毗樓 (Singh.) Wadhura, his favourite tree was the Acacia sirisa (尸利沙). Human life reached in his time 40,000 years and as many persons were converted by him.

KRIS'NAPAKCHA 黑分 lit. the black portion. A division of time, half a month, from 14 to 15 days. See S'uklapakcha.

KRIS'NAPURA see Mathûra.

KRITYA (femin. Krityā) 吉蔗 explained by 起尸鬼 lit. a demon who digs out corpses; or 訖利多 explained by 買得 lit. bought sc. as serfs. A class of demons including Yakchakrityas (樂叉吉蔗) and Manuchakrityas (人吉蔗) the former being shaped like yakchas the latter like human beings. Manuchakrityas were those domestic slaves whom Madhyantika introduced into Cashmere.

KRÔS'A 枸盧舍 or 拘樓 賒 or 俱盧舍 or 拘盧 or 拘屢 explained by 大牛音 lit. the lowing of a large cow. A measure of distance, the 8th part of a Yôdjana or 5 li, the distance at which the lowing of a large cow can be heard.

KUBHÂ 闕賓 The Kophen of the Greeks, the modern Cabul, Lat. 33° 11 N. Long. 35° 23 E. See under Kas'mira.

KUKÂLÎ see Kôkâlî.

KUKEJAR 子合國 Name of a country through which Fahien passed (A.D. 400) but the position of which is uncertain. Lassen places it in Lat. 37° 30 N. Long. 70° 40 E. of Paris. It is described by Chinese as lying to the West of Khoten, 1,000 li from Kachgar.

Rémusat identifies it with Yerkiang.

KUKKUTĀ PADAGIRI or Gurupadagiri 屈屈吒波陀山 or 婁盧播陀山 explained by 鷄足山 lit. chicken-foot mountain. A mountain with three peaks resembling the foot of a chicken. It lies 7 miles S. E. of Gâya and was the residence of Mahākâs'yapa who is said to be still living inside this mountain.

KUKKUTĀRĀMA or Kukkutapada saṃghârâma 屈屈吒阿濫摩 or 屈屈吒波陀僧伽藍 explained by 鴉足園 lit. chicken-foot garden. A monastery on the Kukkutapada giri built by As'oka.

KULAPATI 俱羅鉢底 explained by 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 li S.W. of Nālanda in Magadha.

KULUTA 屈露多 An ancient kingdom in Northern India famous for its rock temples. The country now called Cooloo N. of Kangra (Lat. 32°15 N. Long. 76°8 E.) watered by the Beyah but extending to the Sutuleje.

KUMĀRA 拘摩羅 explained by 童子 lit. a youth. 1., Name of a certain king. 2., General appellation for the members of royal families.

KUMĀRA BHŪTA 究磨羅浮多 explained by 童子 lit. a youth. Designation of a child of about 10 years or more.

KUMÂRADJÎVA 鳩摩羅什
 婆 or 鳩摩羅十 or ab-
 brev. 鳩摩羅 or 羅十 ex-
 plained by 童壽 lit. youth and
 age, so called because "when
 young in years he was old in vir-
 tue" i.e. a precocious saint. A
 native of Takchas'ilâ, famous as
 the author of many sâstras. He
 was styled "one of the 4 sons of
 Buddhism" (Tchatvâra sūryas).
 He laboured in China as a most
 active and judicious translator (A.
 D. 397-415) and introduced a new
 alphabet.

KUMÂRALABDHA 拘摩羅邏
 多 explained by 童授 lit. the
 gift of a youth. A follower of the
 Sâutrântikah school noted as the
 author of many philosophical
 works.

KUMÂRARÂDJA 太子 or 王
 子 or 王太子 lit. prince,
 or 法王之子 lit. the son
 of a Dharmavarti or religious
 king (opp. Tchakravarti). An
 epithet of many Buddhas who
 were descendants of royal families.
 An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or
矩摩邏多 or 鳩摩 ex-
 plained by 童首 lit. the head
 (first) of all youths. A dēva in
 Paranirmita Vas'avartin who was
 reborn first in Tuchita then
 through hearing the preaching of
 Kausika in one of the Brahmâlô-
 kas, and finally appeared on earth
 as the son of a Brahman among

the Tochari Tatars. He laboured
 in Central India as the 19th patri-
 arch and died A.D. 22.

KUMBHÂNDAS or Kumbhândakas
鳩槃荼 or 究槃荼
 or 恭畔荼 or 弓槃荼
 explained by 陰囊 lit. scrotum,
 so called because "they have
 scrotums as large as coarse
 squashes (冬瓜)." A species
 of monstrously deformed demons
 (probably identical with the
 船遮 of Fahien).

KUMBHÎRA 金毗羅 or 宮
毗羅 explained by 鱷魚 lit. a
 crocodile, or by 蛟龍 lit. a
 boa-dragon. A crocodile, describ-
 ed as a monster "with the body
 of a fish but shaped like a snake
 and carrying pearls in its tail."
 Probably identical with 室獸
摩羅 or 失收摩羅 de-
 scribed as "a fourfooted crocodile
 over 20 feet long."

KUMIDHA 拘謎陀 An ancient
 kingdom on the Beloortagh to the
 N. of Budukshan. The *vallis Co-*
medorum of Ptolemy.

KUNÂLA or Dharmavivardhana
拘拏羅 The son of Dhar-
 māsôka whose eyes were as beauti-
 ful as those of the bird Kunâla.
 He was governor of Gândhâra.
 His son Sampadî became the suc-
 cessor of Asôka (226 B. Ch.).

KUNḌIKÂ 拏稚迦 or 軍持
 explained by 凵罐 or 凵瓶
 lit. a water-pot. The water-bowl
 of the Buddhist mendicant.

KUNḌINYA same as Kāṇḍinya.

KUÑKUMA 鬱金香 described as "perfume prepared from the tubers of the rhizomes (薑黃) shaped like locusts." Perfume prepared from the tuberous root of a *Curcuma* i.e. the Turmeric (rhizome) plant, either *Curcuma longa* or *Curcuma aromatica*.

KUÑKUMASTŪPA 鬱金香 窳都波 A Stūpa erected at Gāya in honour of Avalôkitêsvara. It was covered with a paste of Kuñkuma.

KUNTI 梟帝 Name of a certain Rakchasi.

KURANA 屈浪那 An ancient kingdom on the Hindookoosh, originally a district of Tukhâra, the modern Garana with mines of lapis lazuli, to the South of Robat (Lat. 36°28 N. Long. 71°2 E.)

KURUDVÎPA same as Uttarakuru.

KURYANA or Kuvayana 鞠利 衍那 or 鞠和衍那 An ancient kingdom S.E. of Ferghana, N. of the upper Oxus, the present Kurrategen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. A kind of sacred odoriferous grass, the *Poa cynosuroides*.

KUS'ÂCÂRAPURA 矩奢揭羅 補羅 or 上茅宮城 lit. the city of Kusa grass palaces, or 山城 lit. the mountain-city. Name of the ancient residence of the kings of Magadha, surrounded by mountains, 14 miles S. of Be

har. It was deserted under Bimbisara who built "New Râdjagriha" 6 miles farther to the West. See Râdjagriha.

KUS'INAGARA or Kusinagarî or Kusigrâmakâ (Pâli. Kusinârâ. Singh. Cusinana or Cusinara. Tib. rTsa mtchoghrong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birth place of 9 scholars. An ancient kingdom and city so called after the sacred Kusa grass and famous especially as the scene of S'âkyamuni's death. Its ruins are still extant near Kusiah 180 miles N.W. of Patna.

KUSTANA 瞿薩怛那 or 豁旦 or 澳那 or 屈丹 or 于闐 or 于遁 or 和闐 The present Khoten in Lat. 39°40 N. Long. 77°30 E. It was the principal metropolis of Tatar Buddhism up to the invasion of the Mohammedans, Buddhism having been introduced there about 300 A.D. or earlier.

KUSUMA 枸蘇摩 or 白菊花 The white China aster.

KUSUMAPURA 枸蘇摩補羅 or 花宮城 lit. the city of flower-palaces. Another name for Pâtaliputra.

KUVAYANA see Kuryana.

L

LADA v. Lâra.

LADAKH (Tib. Ladag) 於麾

The upper Indus valley under Cash-
merian rule but inhabited by
Tibetans.

LĀGHULA same as Rāhula.

LAHUL v. Lōhara.

LAKCHAṆA (Pāli. Assulakunn.
Singh. Maha purushu lakshana)

三十二相 lit. 32 signs.
Characteristic physiological marks
by which every Buddha may be
recognized.

LAKKHA (Singh. Lakhan. Tib.

Laksh) 洛叉 or 洛沙 ex-
plained by 十萬 lit. 100,000.
A numeral equal to 100,000, the
100th part of a kōṭi.

LĀLA v. Lāra.

LALITA VISTARA 神童遊戲

經 lit. the Sūtra called "the
diversions of the spiritual youth."

A complete biography of S'ākya-
muni, one of the 9 Dharmas of
the Nepalese, written in pure
Sanskrit with gāthās (half Sans-
krit half Prākṛit) interspersed.
Translated into Chinese 65 A.D.

LAMBĀ 藍婆 A certain Rāk-
chasi.

LAMBINĪ see Lumbini.

LAMBURA or Lambhara 藍勃

羅 A mountain with a famous
Nāgahrada, N. of Cabool, the pre-
sent Laspissor in Kohistan.

LAMPĀ or Lampāka 藍波 Anan-
cient kingdom on the mountains
of Lughman N. of the Cabool
river, between Chiarbagh (Lat.
34°34' N. Long. 70°6' E.) and Deh
Hindoo.

LAṅGALA 狼揭羅 An ancient

kingdom in the western Punjab,
noted for the prevalence of S'i-
vaism. Descendants of this tribe
now called Langhaou are found
near Katch Gandava in the N.E.
corner of Beluchistan.

LANGKĀ or Laṅkā 楞伽 or
or 駿伽 or 楞求羅伽
explained by 不可住 lit. un-
inhabitable. 1., A mountain in
the S.E. corner of Ceylon with a
city inhabited by demons (Laṅkā-
purī). 2., A general name for
Ceylon.

LANGKĀVATĀRA SŪTRA 楞伽
阿跋多羅經 or 駿伽
經 A philosophical treatise with
polemical tendency, said to have
been expounded by S'ākyamuni on
the Laṅkā mountain. Full title :
Saddharma Langkāvatāra sūtra.

LĀRA or Laṛa or Laṛa 南羅 lit.
the southern Lāra, another name
for Mālava; to be distinguished
from 北羅 lit. the northern
Lāra or Vallabhi (q. v.).

LAṬĀ another name for Karpasu-
varṇa.

LĀVA 臘縛 or 羅婆 A divi-
sion of time, the 900th part of a
Takehatra, equal to 1 minute and
36 seconds.

LIKCHĀ 蠟 lit. a nit. A measure,
the 131,712,000th part of a Yōd-
jana.

LIMBINĪ v. Lumbini.

LITCHHAHA or Litchhavi (Singh.
Lichawi. Tib. Lidschawji) 梨
車 or 黎車 or 栗咕嬰
explained by 力士 lit. mighty

heroes. The members of the ancient republic of Vâisâli who were among the earliest followers of Sâkyamuni.

LÔHARA (or Lahul) 洛護羅

An ancient kingdom N. of Kuluta, near the sources of the Irâvati. The ancient Malli, who afterwards moved South and founded Mâlava.

LÔHITAKA v. Rôhitaka.

(LÔKADJYÊCHṬHA (Tib. nDjig rtengyi gtso bo) 世尊 lit. honoured by the world, an epithet of every Buddha.

LÔKÂNTARIKA v. Naraka.

LÔKAPÂLA 護世者 lit. guardian of the world. A title given especially to the TchaturMahârâdjas, also to Avalôkitêsvara and others.

LÔKÂYATIKA or Lôkâyata 路

伽耶陀 explained by 惡論

lit. wicked talk or by 順世外

道 lit. heretics who follow the

(ways of the) world. A brah-

minical sect, characterized as

"teachers injuring their pupils,

and returning acts of kindness by

wicked replies." It is distin-

guished from 逆路伽耶陀

lit. Anti-lôkâyatikas who are de-

scribed as a sect of "pupils in-

jurging their teachers and return-

ing acts of kindness by wicked

queries." An atomistic sect at-

tached to the atheistic doctrines

of the Tchârvâkas.

(LÔKÊS'VARARÂDJA 世主 lit.

lord of the world. Name of a certain Buddha. An epithet of Avalôkitêsvara and other wor-
thies.

LÔKÔTTARAVÂDINAH 說出

世部 or 出世說部 lit.

the school of those who pretend

to have done with the world. A

subdivision of the Mahâsaṃghi-

kâh attached to the views of the

Hinâyâna school.

LUMBINÎ or Limbinî or Lavinî or

Lambinî (Mong. Lompa) 嵐毗

尼 or 龍彌你 or 論民

or 林微尼 or 臘伐尼 ex-

plained by 解脫處 lit. the

place of delivery (v. pratimôkcha).

The park in which Sâkyamuni

was born, situated 15 miles E. of

Kapilavastu,

M

MADHAKA or Madhuka 末杜迦

or 末度迦 or 摩頭 explained-

ed by 美果 lit. a pleasant fruit.

Name of a tree, the *Bassia latifolia*.

MADHAUA v. Mâthava.

MADURA 美 lit. pleasant. A

king of Gandharvas.

MADHURASVARA 美音 lit. plea-

sant sound. A king of Gand-

harvas.

MADHYADÊS'A (Pâli. Madjdja-

dêsa) 中國 lit. the middle king-

dom. Common term for Central

India.

MADHYAMÂGAMA v. Âgama.

MADHYÂNTA VIBHÂGA S'Â-

(STRA 中邊分別論 A work by Asaṃgha, said to have been given to him by Māitrēya in Tuchita.

MADHYĀNTIKA (Tib. Nimaigung).

末由底迦 or 末由地 An Arhat of Dahala, a disciple of Ananda, who converted the Cashmerians. By his magic power he transported a sculptor to Tuchita to obtain a correct image of Māitrēya.

MADHYIMĀYĀNA 中乘 lit. the middling conveyance (viz. to Nirvāṇa). An abstract category under which all those are classed whose views are poised between the Mahāyāna and Hināyāna systems. It corresponds to the state of a Pratyēka. Buddha (q. v.) who "lives half for himself half for others as if sitting in the middle of a vehicle leaving scarcely room for others." The connecting link between Hināyāna and Mahāyāna, but unknown to Southern Buddhists. See Triyāna.

MAGADHA 摩揭陀 or 摩竭提 or 摩伽陀 explained by 善勝 lit. virtuous conqueror, or by 星處 lit. starry dwelling, or by 露處 lit. dewy dwelling "because Dēvas and Asūras provide this country with sweet dew." 1., The name of an ancient richi who by dint of austere asceticism was reborn in heaven and gave the name to the country now called South Bahar.

2., A kingdom in Central India, the head-quarters of ancient Buddhism up to 400 A.D., the holy land of all Buddhists, covered with vihāras and therefore called Bahar, the southern portion of which corresponds to ancient Magadha.

MAGHA 磨祿 Thesecond winter-month.

MAHĀBHADRĀ v. Gaṅgā.

MAHĀBHIDJŅA DJŅĀNĀBHIBHU 大通智勝 lit. the

conqueror who possesses great penetration and wisdom. A fabulous Buddha whose realm was Sambhāva, his kalpa Mahārūpa. Having spent 10 middling kalpas in ecstatic meditation he became a Buddha, and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his preaching. Incarnations of his sons are Akchôbhya, Mērukūta, Siṃhaghôcha, Siṃhadvadja, Akās'apratichthita, Nityaparivrita, Indradhvadja, Brahmadvadja, Amitābha, Sarvalôkadhātū padra vōdvēga pratyutṭārṇa, Tamāla patra tchandanagandha, Mērukālpa, Mēghasvara, Mēghasvararādja, Sarvalôka bhayāstambhitatva vilhvaṃsanakara and S'ākyamuṇi.

MAHĀBÔDHI SĀMGHĀRĀMA

摩訶菩提寺 lit. the monastery of great intelligence. A famous vihāra near the Bôdhirūma at Gâyā.

MAHĀBRAHMĀ 大梵天王 A title of Brahmā (q. v.) as lord

over the inhabitants of the Brahmāloka.

MAHĀBRAHMĀṆAS (Singh. Ma-ha Brahmas. Tib. Tchang pa tchen po) 大梵 lit. great Brahmā. The 3rd Brahmāloka, the 3rd region of the 1st Dhyāna.

MAHĀBRAHMĀ SAHĀMPATI 堪忍界王 lit. lord over the world of patient suffering. A title of Brahmā as ruler of the Saha-lōkadhātu.

MAHĀDĒVA 摩訶提婆 or 大天 lit. great dēva. 1., An ancient Tcbakravartti, a former incarnation of S'ākyamuni. 2., An Arhat who fell into heresy, the author of many S'āstras. 3., Another name for Mahēs'vara.

MAHĀDHARMA 妙法 lit. wonderful law. A king of Kinnaras.

MAHĀKĀLA (Tib. Nag po tchen po. Mong. Jeke Charra) 大神王 lit. great king of spirits. 1., A former disciple of Mahādēva, now regarded as the patron and guardian of all priests. His image (with blackened face) is placed in the dining hall of every monastery. 2., A name of Mahēs'vara.

MAHĀKALPA 大劫 lit. great kalpa. The period which elapses from the moment an universe is formed to the moment when another is put in its place, divided into 4 kalpas called Asaṃkhyêya (v. Vivartta, Vivartta siddha, Samvartta and Samvartta siddha), which are compared with the 4 seasons of the year (四季) and

equal to 80 small kalpas or 1,344,000,000 years.

MAHĀKĀS'YAPA or Kās'yapa (Singh. Kasyapa. Tib. Odsrung tchen po. Mong. Gascib) 摩訶迦葉波 or 摩訶迦葉 or 迦葉頭陀 (Kās'yapa-dhātu) explained by 飲光 lit. he who swallowed light, because "his mother having in a former life obtained a relic of Vipas'yin in form of a gold coloured pearl became radiant with gold coloured light." A Brahman of Magadha, one of the principal disciples of S'ākyamuni. After the death of the latter he took the lead, convoked and directed the first synod whence his title Ārya Sthavira (上座 lit. chairman) is derived. As the first compiler of the canon he is considered the fountain source of Buddhistic orthodoxy, and counted as the first patriarch. He died 905 (correctly 499) B. Ch. He is to be reborn as Buddha under the name Ras'miprabhāsa. See Kās'yapiyāḥ.

MAHĀKATYĀYANA or Kātyāyana 摩訶迦旃延 A celebrated disciple of S'ākyamuni, author of the Abhidharmadjāna prasthāna s'āstra. He is to reappear as Buddha under the name Djambūnadaprabha (閼浮那提金光).

MAHĀKĀUCHṬHILA 摩訶俱絺羅 or 摩訶拘絺羅 or 俱社羅 explained by 大

膝 lit. (he who had) large knees. An eminent disciple of S'ākyamuni, maternal uncle of S'āriputra, author of the Saṃgitiparyāya s'āstra.

MAHĀKĀYA 大身 lit. a large body. A king of Garuḍas.

(MAHĀMĀITRĪ SAMĀDHI 大

慈定 lit. ecstasy of great benevolence. A degree of ecstatic meditation (Samādhi).

MAHĀMANDĀRAVA 摩訶曼

陀羅 the same as Mandāra.

MAHĀMAÑDJŪCHAKA 摩訶

曼殊沙 v. Mañdjūchaka.

MAHĀMATI 大慧 lit. great wisdom. A fictitious Bôdhisattva to whom all the subject matter of the Laṅkāvatara sūtra is addressed.

MAHĀMĀUDGALYĀYANA or

Māudgalyāyana or Māudgalaputra (Singh. Mugalan. Tib. Mohu dgalyi bu) **摩訶目犍羅夜**

那 or 摩訶目建連 or

大目犍連 or 大目乾連

or 目連 or 沒特伽羅子

or 沒力伽羅子 (Māud-

galaputra) explained by **胡豆**

Mudga, the *phaseolus mungo*, be-

cause "one of his maternal ances-

tors lived exclusively upon lentils."

One of the greatest disciples of

S'ākyamuni, called "the disciple

of the left hand" (**侍佛左**

邊), especially noted for his

magic powers (**神通第一**)

through which he transported an

artist to Tushita to get a view of

S'ākyamuni and to make a statue of him. He also went to hell and released his mother. He died before his master. Several centuries afterwards there were two great leaders of the Buddhist church bearing the same name. He is also called **拘栗** (Kôlita. Tib. Pang-skyes) and is to be reborn as Buddha under the name.

Tamāla patra tehanda nagandha.

MAHĀMĀYĀ or Māyā or Māyādevi ,

or Mātrikā **摩訶摩邪 or 摩**

耶第脾 (Māyādevi) or **摩耶**

夫人 (lit. lady Māyā) or **佛母**

lit. mother of Buddha) explained

by **幻** lit. illusion, or by **大術**

lit. great mystery, or by **大清**

淨 lit. great purity. The mother

of S'ākyamuni, the *mater immacu-*

lata of the Buddhists. Reborn in

Tushita she was visited there by

her son and converted. At the

death of the latter she reappeared

on earth to bewail his departure.

MAHĀMUT. HILINDA or Mutchi-

linda 摩訶目真隣陀 or

目詣隣陀 or 牟真隣陀

or 目支隣陀 or 支隣 ex-

plained by **解脫處** lit. place

of redemption. 1., Name of a

Nāga king, the tutelary deity of a

lake near which S'ākyamuni once

sat for 7 days absorbed in medi-

tation, whilst the king guarded

him. 2., A mountain (Mahāmut-

chiliedaparvata) near Gayā cover-

ed with forest in the midst of

which that lake is situated.

MAHÂNADA v. Mahî.

MAHÂNÂMAN (Singh. Mahana-mâ) 摩訶男 One of those 5 disciples who first rallied round S'akyamuni. A son of Drônôdâ-narâdja.

MAHÂNDHRA or Mahêndrî 大
安達羅 lit. great Andhra. An ancient city also called Râdjama-hêndrî, the present Rajamundry (Lat. 16°58 N. Long. 81°52 E.) near the mouth of the Godavery.

MAHÂNÎLA 摩訶尼羅 ex-
plained by 大青珠 lit. a large blue pearl. A precious stone probably identical with Indranîla.

MAHÂPARINIRVÂNA SÛTRA (Pâli. Mahâparinibbâna sutta) 大
般泥洹經 or 大般涅槃
經 Two editions of an important discourse ascribed to S'akyamuni, the former in 2 vols. with 6 chapters, the latter in 1 vol. with 2 chapters. See Nirvâna.

MAHÂPRADJÂPATÎ or Gâutamî
摩訶波闍波提 or 摩訶
波闍波提 explained by 大
愛道 lit. path of great love, or
by 大生主 lit. great lord of
life (v. Pradjâpatî) or 衆主 lit.
superior of the community (sc. of
nuns). The aunt and nurse of
S'akyamuni, the first woman ad-
mitted to the rights of priesthood,
the first superior of the first Bud-
dhistic convent. She is to be-
come a Buddha under the name
Sarvasattva priya dars'ana.

MAHÂPRADJÑÂ PARAMITÂ

SÛTRA 摩訶般若經 or
大樂若經 A Sûtra ascribed
to S'akyamuni.

MAHÂPRATIBHÂNA 大樂說
lit. (one who) discourses pleasurab-
ly. A fictitious Bôdhisattva men-
tioned in the Saddharma puṇḍarîka.

MAHÂPÛRṆA 大滿 lit. great
and complete. A king of Garu-
ḍas.

MAHÂPURUCHA LAKCHAṆÂNI
v. Lakchana.

MAHÂRÂCHṬRA 摩訶刺佉
The Mahratta country, an ancient
kingdom in the N.W. corner of
the Deccan, near the upper course
of the Godavery.

MAHÂRÂDJÂ v. Tchaturmahârâd-
ja kayika.

MAHÂRÂURAVA 大號叫 or
大叫 or 大呼 lit. great cry-
ing. The 5th of the 8 hot hells,
surrounded by mountains which
emit fire and bar all escape. One
day and night there equals 800
years on earth.

MAHÂRDDHIPRÂPTA 如意 lit.
at pleasure. A king of Garuḍas.

MAHÂRÛPA 大相 lit. great
signs. The kalpa in which Ma-
hâbhidjña djñânâbhibhu lived.

MAHÂSÂMBHAVA 大成 lit.
great completion. A fabulous
realm in which 20,000 kôṭis of
(mythical) Buddhas appeared, each
bearing the name Bhîchmagard-
jita ghôchasvarâdja.

MAHÂSÂMGHIKÂḤ or Mahâsâm-
ghanikâva 摩訶僧祇部
lit. the school of the great priest-

hood, or 大衆部 lit. the school of the community. A school formed shortly after the 2nd synod (443 B. C.) in opposition to a minority of priests who formed themselves into the Mahāsthavirah school. Followers of Mahā kās'yapa, whose favourite text-book is the Pratimōkcha sūtra. At the time of the 3rd synod (246 B. C.) this school split into 5 subdivisions v. Pūrvas'āilāḥ, Avaras'āilāḥ, Hāimavatāḥ, Lōkōttara vādinah and Pradjñapti vādinah.

MAHĀSĀRA 摩訶娑羅 An ancient city in Central India, the present Masar about 30 miles W. of Patna.

(MAHĀSATTVA 摩訶薩埵 lit. great being. A title given to the perfected Bōdhisattva as superior in holiness to any other being (except Buddhas) or as using the "great conveyance" (Mahāyāna) i.e. trying not only to save himself, but also to save others.

MAHĀSATTVA KUMĀRA RĀDJA 摩訶薩埵王子 lit. the great being and royal prince. A title of S'ākyamuni.

MAHĀS'RAMAṆA 大沙門 lit. the great S'ramaṇa. An epithet of S'ākyamuni.

(MAHĀSTHĀMA or Mahāsthanaprapta 大勢至菩薩 A Bōdhisattva belonging to the retinue of Amitābha. Schott identifies him (without good reason) with Māudgalyāyana.

MAHĀTAPANA v. Pratāpana.

MAHĀTĀRAKA 摩訶怛羅 explained by 道官 lit. officer of the road. An official guide, or escort.

MAHĀTCHAKRAVĀLA 大鐵圍 lit. the great iron enclosure. The larger one of the two circles of iron rocks which gird every universe. See Tchakravāla.

MAHĀTCHAMPĀ 摩訶瞻波 An ancient kingdom in Birmah. Exact position unknown.

MAHĀTCHĪNA 磨訶至那 lit. great China. The name by which Indian Buddhists since the reign of the Tsindynasty (A.D. 265) designate China. See also Tchīna.

MAHĀTĒDJAS 大威德 lit. great dignity and virtue. A king of Garuḍas.

MAHĀVĀDĪ 大論師 lit. a great master of S'āstras. A title of honour (like *philosophiae doctor*) given equally to orthodox and to heretical scholars, but especially to eminent teachers of the Sāṃkhyā and Vāis'ēchika systems.

MAHĀVĀIPULYASŪTRA v. Vāipulya.

MAHĀVANA SĀM̐GHĀRĀMA 摩訶伐那伽藍摩 or 大林寺 lit. the monastery of the great forest. A famous monastery 200 li S. of Mungali.

MAHĀVIHĀRA VĀSINAH 摩訶毗訶羅住部 lit. the school of those who dwell in large vihāras. A subdivision of the Mahāsthavirah school, which combatted the Mahāyāna system.

MAHĀVIBHĀCHĀ S'ĀSTRA 大

毗婆沙論 A philosophical treatise written in the interest of the Hinâyâna school by Buddhādāsa.

MAHĀVIHĀRA 摩訶毗訶羅

A famous monastery in Ceylon visited by Fahien (about A. D. 400) when it numbered 3,000 inmates.

MAHĀVRIKCHA RICHI 木樹

仙 lit. the richi (hermit) of the great tree, so called because "ecstatic meditation reduced his bodily frame till it resembled a decayed tree." His proper name was Vāyu. See under Kanyākubdja.

MAHĀVYŪHA 大莊嚴 lit.

great ornaments. The kalpa in which Mahākāyapa is to appear as Buddha.

MAHĀYĀNA 摩訶衍那 or

摩訶衍 explained by 大乘

lit. great conveyance. A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyāna), corresponding to the 3rd degree of saintship, the state of a Bôdhisattva, who being able to transport himself and all mankind to Nirvāṇa may be compared with a large vehicle (大乘). A school formed by Nāgārdjuna which flourished especially in Tchakuka but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tend-

ing to abstract nihilism, and the substitution of fanciful degrees of meditation and contemplation (v. Samādhi and Dhyāna) in place of the practical asceticism of the Hinâyâna school. It is not known to Southern Buddhism as a separate system though it appears to have influenced Singhalese Buddhists whom Hiuentasang classed among the followers of the Mahâyâna school.

MAHĀYĀNĀBHIDHARMA SĀM-

GĪTIS'ĀSTRA 大乘阿毗

達磨雜集論 A philosophical treatise translated into Chinese A. D. 648.

MAHĀYĀNADĒVA 摩訶邪那

提婆 lit. the dēva of the great conveyance school. A name given to Hiuentasang (玄奘) the famous Chinese traveller who visited Central Asia and India (A. D. 629-645), the translator and editor of many Mahâyâna sūtras before unknown in China. His "Description of western kingdoms (published) under the Thang dynasty" 大唐西域記 A. D. 648 is the best account of Buddhist countries that we possess. See also Mōkcha dēva.

MAHĀYĀNA SAMPARIGRAHA

S'ĀSTRA 攝大乘論 lit. a

collection of S'āstras of the great conveyance school. Philosophical collectanea ascribed to Asaṃgha.

MAHĀYĀNA YŌGA S'ĀSTRA v.

Yōga s'āstra.

MAHĒNDRA (Pāli. Mahinda. Singh.

Mahindo) 魔醯因陀羅 or 摩訶因陀羅 explained by 大帝 lit. great ruler. A younger brother (弟) of As'ôka who as viceroy of Udâyana led a dissolute life but when fallen into disgrace he repented and became an Arhat. He went as a priest to Ceylon where he founded the Buddhist church still flourishing there.

MAHÊSVARA 摩醯涇伐羅 or 魔醯首羅 explained by 大自在 lit. great and independent, or by 天王 lit. a king of dévas. A designation of S'iva who is described as "a deity with 8 arms and 3 eyes, riding on a white bull, and worshipped by heretics." He is called "Lord of one great chiliocosmos" and believed to reside above the world of desire. Hiuentasang noticed that he was especially worshipped in the Punjab and that his temples were mostly built of blue (sand)-stone. See Bhimâ.

MAHÊSVARADÊVA 大自在天 lit. the great independent déva. A title of Mahêsvara.

MAHÊSVARAPURA or Matchivâra 魔醯涇伐羅補羅 An ancient city and kingdom in Central India the present Machery (Lat. 27°19 N. Long. 76°50 E.) in Rajpootana.

MAHÎ or Mahânada 莫訶 1., A river in Magadha, a small tributary of the Nairandjanâ. 2., A river in Surâchtra now called

Mhye which flows into the gulf of Cambay.

MAHINTALÂ 拔提 A famous vihâra on Ceylon, 8 miles E. of Anuradhapura once the dwelling-place of Dharmagupta.

MAHIRAKULA 魔醯邏矩羅 explained by 大族王 lit. king of a great family. A king who ruled over the Punjab (about 400 A. D.) and tried to extirpate Buddhism there. Defeated by Bâlâditya he was received as a refugee by the king of Cashmere whom he assassinated. As king of Cashmere he again waged war against all Buddhists, until "hell swallowed him up."

MAHÎS'ÂSAKÂH or Mahîs'asikas 磨醯奢娑迦 or 喜彌捨娑阿 or 彌沙塞部 explained by 化地部 lit. the school of the transformed earth or by 正地部 lit. the school of the true earth (the former term being a designation of "the sphere within which Buddha's law is influential"). One of the subdivisions of the Sarvâstivâdâh school.

MAHÎS'ÂSAKA VINAYA 五分律 lit. the law of 5 divisions. A work on discipline, the standard of the Mahîs'asakâh school.

MAHÔRAGA (Tib. Ltohpnye tchen po) 摩睺羅伽 or 摩睺羅伽 or 牟呼洛 or 莫呼洛 or 摩休勒 explained by 大

腹 lit. (one who has) a large belly, or by **蟒神** lit. boa-spirits. A class of demons resembling in shape the boa or anaconda.

MÂITRÂYAṆĪPUTTRA v. *Pârṇa maitrâyaṇīputtra*.

MÂITRĒYA (Pāli. *Mettēyyo*. Singh. *Maitri*. Siam. *Metrai*. Tib. *By-amps pa* or *Dchampa*. Mong. *Maidari*) **梅怛麗邪** or **昧怛履曳** or **彌勒** explained by **慈氏** lit. he whose name is charity. A *Bôdhisattva*, often called *Adjita*, who is mentioned as the principal *Bôdhisattva* of S'ākyamuni's retinue, but not counted among the ordinary (historical) disciples, nor is any account given of his antecedents. The heaven *Tuchita* is mentioned as the place where S'ākyamuni met him and appointed him as his successor, to appear as *Buddha* after the lapse of 5,000 years. *Mâitrēya* is therefore the expected Messiah of the Buddhists, residing at present in *Tuchita*, but already controlling the propagation of the Buddhist faith. Even the foundation of a philosophical school (**五性宗** lit. the school which teaches a fivefold nature) is ascribed to him. Statues were erected in his memory as early as 750 (correctly about 350) B. C. He is also believed to have been incarnate in *Djêtar* and in *Pârṇa maitrâyaṇī*. See under *Avalôkitês'vara* and *Mañdjus'ri*.

MÂITRÎBALARADJA **慈力王**

lit. a king possessing strength of affection. A former incarnation of S'ākyamuni, when he shed his own blood to feed some starving *Yakchas*.

MAKARA **摩竭羅** or **摩竭** a sea monster shaped like a fish.

MAKHAI (Mong. *Gobi*) **莫賀延** the great desert in Central Asia, now called *Gobi*. See *Navapa*.

MÂLÂDHARÎ **持嬰珞** lit. holding a necklace of pearls. A certain *Rakchasî*.

MÂLÂGANDHA VILEPANA DHÂRANA MANDANA VIBHUSA NATTHÂNÂ VÊRAMANÎ **不着香華鬘不香塗身** lit. thou shalt not decorate thyself with wreaths of fragrant flowers, neither shalt thou anoint thy body with perfume. The 8th of the 10 rules for novices. See *Sikkhâpadâni*.

MÂLÂKUṬA or *Malâya* **秣羅矩吒** An ancient kingdom of Southern India, the coast of *Malabar*, about 600 A. D. a noted haunt of the *Nirgrantha* sect.

MÂLÂKUṬA DANTÎ **曲齒** lit. (one who has) curved teeth. A certain *Rakchasî*.

MALASA **秣羅娑** A mountain valley in the upper *Pundjab*.

MÂLAVA or *Lâra* **摩臘婆** An ancient kingdom in Central India (N. of the *Narmadâ* E. of the *Mathi*) once the head quarters of heretical sects, the present *Malva*.

MALÂYA v. *Mâlâkuṭa*.

MALÂYAGIRI **南海摩羅耶**

山 lit. the Malāya mountains of the southern ocean. 1., A mountain range S. of Mālākūṭa. A mountain on Ceylon with a city inhabited by Yakchas on its summit, also called Lañkā after the name of that city.

MALLA 末羅 explained by 力士 lit. mighty heroes. The inhabitants of Kus'inagara and Pāvā.

MALLIKA 末利 or 摩利 explained by 柰 lit. a kind of bul-lace. 1., The narrow leaved Nyc-tanthes (Linn.) with globular berries (柰). The flower now called Casturi (musk) on account of its rich odour. 2., The name of Prasēnadjit's wife.

MANAS 意 lit. the mind. The last of the 6 vidjñāna or sensations (六識) also called the 6 āyatana or organs (六處). The mental faculties which constitute man as a moral and intelligent being. The Mongols explain the term by "will or desire."

MĀNASA or Manasvin 摩那斯 explained by 意流出 lit. produced by the mind (sc. of Brah-mā), or by 大身 lit. a large body. 1., The modern name (Ma-nasasarōvara) of the lake anciently called Anavatapta. 2., A Nāga king, the guardian deity of that lake.

MĀNAVA 摩那婆 or 摩納 補迦 (Manavaka) or 那羅 摩那 (Naramana) or 那羅

摩納 (Naramava) explained by 人 lit. a man, or by 年少淨 行 lit. a young Brahman. General designation for a Brahman youth (lit. a descendant of Manu).

MANDAKA 門擇迦 A gram-matical term, in Pāṇini's system a designation for a class of ele-mentary sounds.

MANDĀRA or Mandarāva 曼陀 羅 explained by 適意 lit. fall-ing in with one's wish or by 天 妙花 lit. a wonderful flower in heaven. One of the 5 shrubs of Indra's heaven, described as "a tree with variegated flowers," corresponding to the *Erythrina fulgens* or to the *Erythrina Indica*.

MAṆDJŪCHAKA 曼殊沙 explained by 柔軟 lit. soft and tender. The *Rubia cordifolia*, the roots of which yield the madder of Bengal called Munjeeth.

MAṆDJUS'RĪ or Maṇḍjunātha or Maṇḍjudēva or Maṇḍjughôcha or Maṇḍjusvara (Tib. hDjam dVyang or hDjam dPal) 曼殊室利 or 曼殊尸利 or 文殊師 利 or 文殊 or 曼首 ex-plaind by 妙吉祥 lit. won-derful lucky omen, or by 妙德 lit. wonderful virtue. A famous Bôdhisattva now especially wor-shipped in Shansi. His anteced-ents are a hopeless jumble of his-tory and fable. Fahien (A. D. 400) reports that he found Mand-jus'ri generally worshipped by the followers of the Mahāyāna

school. Hiuentasang (A.D. 603) saw at Mathurā a Stūpa containing the relics of Mañdjus'rī and connects his worship especially with the Yôgācāra school. These statements are compatible with the belief that Mañdjus'rī lived 250 year's after S'ākyamuni *i.e.* about 293 B. C., but the historian Ma t'wan lin (馬端臨) states that Mandjus'rī "was the son of an Indian king, who ruled about 968 A. D., that he came to China, but was driven away again by the intrigues of other priests." Perhaps the person to whom Ma t'wan lin refers was an incarnation of the one of whom Fahien and Hiuen tsang speak.

As regards the dogma of Mañdjus'rī the Mahāyāna school treated it as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman (q. v.) and giving him as the personification of wisdom the same place in their trias of Bôdhisattvas (v. Avalôkitês'vara and Vadjrapāni) which Brahmā occupies in the brahminical Trimurti. Afterwards the Yôgācāra school placed Mañdjus'rī among their Dhyāni Bôdhisattvas calling him the spiritual son of Akchôbhya and identifying him with Vadjrapāni. A later monophysitic branch of the Mahāyāna school (一性宗 *lit.* school of one nature) which asserts that all beings have one and the same nature with Buddha claimed Mañdjus'rī as their foun-

der. Legendary accounts represent Mañdjus'rī as having been in former ages the attendant of many Buddhas in an universe called Ratnêya (寶氏 *lit.* happy family) situated to the East of our world, and report that he was reborn in our universe, belonged to the retinue of S'ākyamuni and composed many Sūtras and S'āstras; that the daughter of Sāgara obtained Buddhahip through his teaching and that he himself has since become a Buddha under the name 龍種尊者 *lit.* the Ārya of the race of Nāgas. He is now believed to reside in the North East of our universe on a mountain called 清涼山 *lit.* the pure and pleasant mountain, attended by ten thousand Bôdhisattvas.

His most common titles are Mahāmati (大智 *lit.* great wisdom), Kumāra rādja (q. v.) and 千臂千鉢教王 *lit.* religious king with 1,000 arms and 1,000 almsbowls.

MANGALA v. Mōṅgali.

MANI 摩尼 or 末尼 explained by 無垢 *lit.* free from stains, or by 增長 *lit.* increasing (sc. in purity), or by 珠之總名 *lit.* a general term for pearls. One of the Sapta Ratna, a (fabulous) round pearl which is said "to keep always clean and bright and to shed a brilliant light on all surrounding objects." It is therefore a symbol of Buddha and

his doctrines. Among the votaries of Śiva it is a symbol of the Linga. See also under Ōm maṇi padmê hūm.

MANÔBHIRĀMA 意樂 lit. joy of the mind. The realm in which Māudgalyāyana is to be reborn as Buddha.

MANÔDHATU 眼界 lit. the world of the mind. The mental faculties.

MANÔDJÑAS'ABDĀBHI GARDJITA 妙音徧滿 lit. a wonderful sound filling all around. The kalpa in which Ānanda is to reappear as Buddha.

MANÔDJÑASVARA 樂音 lit. sound of music. A king of Gandhāras.

MANÔRHITA or Manôrhata 末伽曷利他 explained by **如意** lit. in conformity (hita) with the mind (manas) or **摩拏羅** (Manorata). An Indian prince, who became the disciple and successor of Vasubandhu. Hiuen-tsang calls him Vasubandhu's teacher. He is counted the 22nd patriarch and noted as the author of the Vibhāchā s'āstra. He laboured in Western India and in Ferghana where he died A. D. 165.

MANÔVIDJNANADHĀTU 意識界 lit. the world of mind and knowledge. The sphere of thought and reflection.

MANUCHAKRITYA v. Kṛitya.

MANUCHYA (Pāli. Manussa) 末奴沙 or 摩菟沙 or (in the

genitive plural) **摩菟舍南** (Manuchyānām. Pāli. Manussānam) explained by **人** lit. man, or by **有意** lit. a rational being, or by **有智慧** lit. an intelligent being. A general term designating human beings, or divine beings assuming human form.

MĀRA or Mārārāja or Kāmadhātu rāja or Papiyān (Siam. Phagaman. Burm. Mar or Manh. Tib. Bdudsdig tchan or Hdodpa. Mong. Schimnus) **魔羅** explained by **殺者** lit. the murderer, or by **障礙善** lit. he who obstructs and hinders virtue, or by **破壞善** lit. the destroyer of virtue; or **魔王** (Mārārāja) or **波旬** explained by **惡愛** lit. sinful love; or **波界夜** (Papiyān) explained by **欲界主** lit. king of the world of lust (kāma dhātu). The personification of lust, the god of love, sin and death, the arch-enemy of all goodness, who resides with legions of subordinates in the heaven Paranirmita Vas'avartin situated on the top of the Kāma dhātu. He assumes different forms especially monstrous ones to tempt or frighten the saints, or sends his daughters, or inspires wicked men like Dēvadatta or the Nirgranthas to do his work. He is often represented with 100 arms and riding on an elephant.

MĀRAKĀYIKAS 魔民 lit. the

subjects of Māra, or 魔子魔女 lit. sons and daughters of Māra. The retinue of Māra.

MARDJAKA 阿梨樹 described as "a tree which when felled splits into 7 pieces." Burnouf suggests that it might be a banyan tree.

MĀRGA or As'thāngamārga (Pāli. Aṭṭhaṅga magga. Singh. Ārya ashtāṅgika marga. Burm. Magga) **八聖道分** lit. 8 portions of the holy path, or **八正道分** lit. 8 portions of the correct path, or **八正門** lit. 8 true entrance gates (so. into Nirvāṇa). Eight rules of conduct, the observation of which is the true way to Nirvāṇa. 1., Samyagdrichṭi (Pāli. Sammāditṭhi) **正見** lit. correct views, explained by **能見真理** lit. ability to discern the truth (from error). 2., Samyaksamkalpa (Pāli. Sammāsaṃkappa) **正思惟** lit. correctness of thought and intent, explained by **無邪念** lit. absence of evil thoughts. 3., Samyagrāk (Pāli. Sammāvācchā) **正語** lit. correct language, explained by **言無虛妄** lit. avoidance of idle tales and falsehoods. 4., Samyagāḍḍi-va (Pāli. Sammāḍḍi-va) **正業** lit. a correct profession in life, explained by **乞食** lit. the profession of a religious mendicant. 5., Samyagvyāyāma (Pāli. Sammāvāyāma) **正精進** lit. cor-

rect energy (in pushing towards Nirvāṇa), explained by **修行**

無間 lit. uninterrupted practice of asceticism. 6., Samyaksamādhi (Pāli. Sammāsamādhi) **正**

定 lit. correct abstraction (or tranquillity) explained by **一心**

真空 lit. the whole mind correctly annihilated (indifferent). 7., Samyaksamriti (Pāli. Sammāsati)

正念 lit. correct memory, explained by **專憶善法** lit.

sedulous remembrance of the good law (once learned). 8., Samyak

karmānta (Pāli. Sammākam-

manta) **正命** lit. correct life,

explained by **專修淨法** lit.

sedulous practice of the pure law.

MĀRGAS'IRAS 末伽始羅 The

third month of autumn, the time

from the 16th day of the 9th

Chinese month to the middle of

the tenth.

MARITCHI or Tchundi **摩利支**

天菩薩 lit. the Bôdhisattva

Maritchi déva, or **準提** (Tchundi).

In Brahmanic mythology

the personification of light, off-

spring of Brahmā, parent of Sū-

rya, ancestor of Kās'yapa (v.

Mahākās'yapa). Among Chinese

Buddhists Maritchi is represented

as a female with 8 arms, two of

which are holding aloft emblems

of sun and moon, and worshipped

as the goddess of light and as the

guardian of all nations whom she

protects from the fury of war.

She is addressed as **天后** lit.

queen of heaven, or as 斗姥
lit. mother of the Southern mea-
sure, and identified with Tchundi
whom Coleman explains as "a
vindictive form of Durga or Par-
vati," also with Mahês'vari the
wife of Mahês'vara, and has there-
fore the attribute Mâtrikâ (佛
母). She is the reputed au-
thoress of a magic formula (Ôm
Maritchi svâha 唵摩利支
娑婆訶). Georgi calls her
Mha lhi nhi, which he explains
as "a Chinese transcription of
the name of the holy virgin Mary"
(sic). Chinese Taoists address
her as "queen of heaven" and
believe her to reside in a star that
forms part of the great bear.
They have given her also a hus-
band (斗父天尊 lit. the
worthy dēva the father of the
southern measure) and 9 sons.

MĀSA 月 lit. a month. Each Māsa
(month) is divided into two parts
called Kriṣṇapakcha and S'ukla-
pakcha (q.v.).

MASŪRA SAMGHĀRĀMA 摩愉
羅伽藍 or 豆伽藍 lit. the
lentile-monastery. An ancient vi-
hāra about 200 li S.E. of Mōṅgali.

MĀTANGA ÂRANYAKAḥ v. Âr-
anyakah.

MATCHIVĀRA v. Mahês'vara.

MĀTHAVA or Mādhava or Madhu
摩沓婆 The Mathai of Megas-
thenes, a tribe of Indian abori-
gines who lived N. of Kōs'ala
is Rohilcund and along the south-

ern frontier of Nepaul. They
gave the name to Mathurā and
Matipura.

MATHURĀ or Madhurā 摩度羅
or 摩偷羅 or 摩突羅 or
摩頭羅 or 秣免羅 explained
by 孔雀城 lit. the pea-
cock city (i.e. Krishnapura). An
ancient kingdom and city of Cen-
tral India, famous for the number
of its Stūpas, the birthplace of
Krishna (whose emblem is the
peacock). The modern Muttra
in Lat. 27°33 N. Long. 77°40 E.

MATI 有意 lit. a rational being.
The eldest son of Tchandra sūrya
pradīpa.

MATIPURA 秣底補羅 An an-
cient kingdom (and city) the
kings of which in A.D. 600 be-
longed to the S'udra caste, the
home of many famous priests.
The present Rohilcund between
the Ganges and the Ramagaṅgā.

MATISĪMHĀ 末底僧訶 ex-
plained by 師子慧 lit. a lion
as regards intelligence i.e. a man
of superior talents. A title of
honour.

MĀTRIGRĀMA (Pali. Mātugāmā)
摩咀理伽羅摩 explained
by 母邑 lit. city of mothers.
A sacred phrase designating the
female sex.

MĀTRIKĀ (Tib. Yum or Ma mo)
摩咀里迦 or 摩德理迦
or 摩德勒伽 or 摩夷 or
explained by 行母 lit. the mo-
ther of karma. A synonym for

Abhidharma piṭaka, for the latter explains "how karma (merit and demerit) once started is the powerful mother of fresh karma." MATUTATCHANDI 黑齒 lit. (one who has) black teeth. A certain Rakchasi.

MĀUDGALAPUTTRA or Māudgalyāyana v. Mahāmāudgalyāyana.

MĀYĀ v. Mahāmāyā.

MAYŪRA (Singh. Moriyānagara)

摩裕羅 An ancient city on the N. E. frontier of Matipura, the residence of the ancient Maurya (Morya) princes. The present Amrouah near Hurdwar.

MAYŪRARĀDJA 摩裕羅王

or 孔雀王 lit. the peacock king. A fabulous peacock (an ancient incarnation of S'ākya-muni) who famished with thirst sucked water out of a rock. The water thus obtained possessed miraculous healing powers.

MĒGHA DUNDUBHI SVARA

RĀDJA 雲雷音王 lit. the king of clouds and of the sound of lightning. A fabulous Buddha who lived during the kalpa Priyadars'ana in a realm called Sarva buddha saṃdars'ana.

MĒGHASVARA 雲自在 lit. cloud-sovereign. A fabulous Buddha who lived N. of our universe, an incarnation of the 13th son of Mahābhīdja dñānābhībhu.

MĒGHASVARARĀDJA 雲自在王

lit. sovereign king of the clouds. A fabulous Buddha living N. of our universe, an incarna-

tion of the 14th son of Mahābhīdja dñānābhībhu.

MĒRU v. Sumēru.

MĒRUKALPA or Mērudhvadja 須彌相

lit. the sign of Mēru. A fabulous Buddha who lived N. W. of our universe, an incarnation of the 12th son of Mahābhīdja dñānābhībhu.

MĒRUKŪTA 須彌頂 lit. the summit of Mēru.

A fabulous Buddha whose realm is Abhirati, an incarnation of the 2nd son of Mahābhīdja dñānābhībhu.

MIKKAKA 彌遮迦 A native of

Central India, the 6th patriarch, who having laboured in Northern India transported himself to Ferghana where he chose Vasumitra as his successor. He died "by the fire of Samādhi" (q. v.) B. C. 637.

MIMAHA 弭秣賀 An ancient

kingdom about 70 miles E. of Samarkand, the present Moughian or Maghin in Turkestan.

MĪMĀṂSARDDHIPĀDA (Pāli. Wi-

mānsidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之

法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). One of the 4 steps towards final attainment of magic power (v. Riddhipāda) consisting in absolute renunciation of every form of intellectual activity.

MINGBULAK 千泉 lit. 1000

sources, or 屏律 The Mongol

name for the present Bingheul, described as a country with innumerable lakes, situated about 30 miles E. of the so called city of Turkestan (Taras).

MITRASĒNA 蜜多羅斯那
or **蜜多斯那** A disciple of Guṇaprabha, under whom Hiuen-tsang studied for a time.

MLĒTCHTCHHAS 蔑戾車 A term by which Indian Buddhist's designate all non-Buddhistic nations.

MÔKCHADĒVA 木叉提婆
The name which the followers of the Hīnayāna school gave to Hiuen-tsang. See also Mahāyāna-dēva.

MÔKCHAGUPTA 木叉鞠多
An eminent priest of Kharachar, a follower of the Madhyimayāna school, whose ignorance Hiuen-tsang publicly exposed.

MÔKCHALA 無叉羅 or **無羅叉** A native of Kustana who laboured in China as a translator and introduced there a new alphabet (A. D. 291) for the transliteration of Sanskrit.

MÔKCHA MAHĀPARICHAD v.
Pañtchaparichad.

MÔṄGALĪ or **Maṅgala 管揭釐**
The ancient capital of Udyāna, the present Manglavor on the left bank of the Suwat, at the northern extremity of the Punjab.

MÔTCHA 茂遮 A species of *Ficus religiosa*.

MRIGADĀVA (Singh. Isipatana. Burm. Migadawon) **鹿野** or

鹿苑 or **鹿林** lit. a deer park. A famous park N. E. of Varānas'ī, a favourite resort of S'ākyamuni. The modern Sārnath (Sāraṅganātha) near Benares.

MRIGALA or **Mrigarādja 蜜利**

伽羅 (mrigala) explained by **鹿** lit. a deer, or **鹿王** (Mrigarādja) lit. the king of the deer. A title of S'ākyamuni and of Dēva-datta who had both been deers in a former life.

MUHŪRTA 牟呼栗多 A period of time, the 30th part of 1 Ahôrātra (**一晝夜**) or 24 hours, equal to 48 minutes.

MUKTA (Pāli. Muttā. Tib. Mutig) **目多** explained by **珠** lit. a pearl. A general term for jewels or pearls,

MŪLĀBHIDHARMA S'ĀSTRA 根本阿毘達摩論 A philosophical treatise of the Mahāsaṃghikah school.

MŪLAGRANTHA 募羅健陀
explained by **根本** lit. the original root. A name given to all Sūtras as the original text books of Buddha's veritable words.

MŪLASAMBURU or **Mūlasthānīpura 茂羅三部廬** An ancient kingdom of Western India, tributary to Tchêka, the modern Moulton (Lat. 30°18 N. Long. 71°42 E).

MUNGALĪ v. Mōṅgali.

MUNKAN or **Mungan 管健** A province of ancient Tukhāra, W. of Badakchan, at the upper course of the Oxus.

MŪRDDHÂBHICHIKTA 灌頂

lit. washing of the top of the head. A ceremony consisting in sprinkling water on the top of the head, corresponding to baptism, common in Tibet in the form of infant baptism, but in China administered only to high personages who are thereby admitted into the Buddhist church and solemnly invested as protectors of the same. Amôghavajra e.g. administered this ordinance to the emperor Hiuantzung of the T'ang dynasty (A. D. 746). A king who has been thus baptized is then called Mûrddhâbhichikta râdja (灌頂王). Exceptionally this ceremony is performed (even daily) with statues of Buddha.

MUSALAGARBHA or Musâragalva

(Pâli. Masaragalla) 牟娑洛 or 摩沙羅 or 謨薩羅 or 摩娑羅 or 目娑羅 explained by 紺色玉 lit. a jewel of violet colour. or by 瑪瑙色玉 lit. a jewel coloured like a cornelian (or agate). One of the Sapta Ratna, sometimes confounded with As'magarbha, an ammonite (Rémusat) or an agate (Deshautesayes) or a coral (Bur-nouf).

MUSÂVÂDÂ VÊRAMANÎ 不妄

語 abstinence from telling lies. The 4th of the 10 rules for novices. See Sikkhapadâni.

MUTCHILINDA PARVATA v. Mahâ mutchilinda.**N**

NADÎKÂS'YAPA (Burm. Nadi Kathaba. Tib. Tchu wo odsrung)

捺地迦葉波 or 那提迦葉 An Arhat, a brother of Mahâkâs'yapa, one of the disciples of S'âkyamuni. He is to be reborn as Buddha Samanta prabhâsa.

NÂGA (Burm. Nat. Tib. Klu. Mong. Lus) 那伽 or 龍神

(lit. dragon-spirit) or 龍鬼 (lit. dragon-demon) explained as signifying 1., 龍 lit. dragon or boa ;

2., 象 lit. an elephant (nagaga) ;

3., 不來 lit. one who does not come (sc. back to this world) as

Buddha who does not return to be born and to die again. The term Nâga probably designated originally some dreaded mountain tribes of India, and was afterwards transferred upon all monsters dwelling in mountainous regions, demons, elephants and especially snakes. The worship of Nâgas seems to be indigenous to China where they are especially looked upon as mountain spirits (龍山神) but also as tutelary deities of the ground 五方五土龍神 lit. the dragon spirits of the 5 regions (i. e. the 4 points of the compass and the centre) and of all lakes and oceans 五湖四海 龍神 lit. dragon spirits of the

5 lakes and 4 oceans. The worship of Nāgas has been observed as a characteristic of the Turanian races. The Aryan Buddha finding it too popular, adopted or connived at it, and in all the most ancient Sūtras but especially in the biographies of S'ākyamuni Nāgas play an important part. Nāgas appeared at his birth to wash him, numbers of Nāgas conversed with him here and there, protected him and were converted by him, and after the cremation of his body an eight portion of the relics was allotted to the custody of Nāgas. Chinese Buddhists when speaking of Nāgas as boa-spirits always represent them as enemies of mankind, but when viewing them as deities of rivers, lakes or oceans, they invariably describe them as piously inclined. Chinese texts clearly distinguish Dēvas and Nāgas, whilst the Burmese confound the two terms; but Chinese Buddhists do not appear to know the distinction which Singhalese make between Nāga (demons, mountain spirits) and Naya (genii presiding over lakes and rivers i. e. Naiads). According to an often recurring ancient phrase (龍天八部 lit. Nāgas, Dēvas, eight classes) there are 8 classes of beings (superior to man) always enumerated in the following order, Dēvas, Nāgas, Rakchas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahôrāgas. See also under Sāgara.

NĀGAHRADA 龍池 lit. dragon tank. General term for every tank or lake considered as the dwelling of Nāgas.

NĀGARĀDJA 龍王 lit. a Nāga king. General name for all tutelary deities of rivers, lakes or oceans. Many of them when converted to Buddhism entered upon monastic life.

NĀGARAHĀRA or Nāgara 那揭羅喝羅 or 曩哦囉賀囉 or 那竭 An ancient kingdom and city on the southern bank of the Cabool river about 30 miles W. of Jellallabad (Lat. 34° 28 N. Long. 70° 30 E). The Nāgara of Ptolemy.

NĀGARADHANA 那伽羅駄 那 Name of a monastery in Djalndhara.

NĀGĀRDJUNA (sometimes quoted as Nāgakrochuna. Pāli. Nāgasēna) 那伽闍刺樹那 or 龍樹 (lit. the Arguna tree i. e. the Pentaptera arjuna) or 龍孟 (lit. Nāga the great) or 龍勝 (lit. Nāga the conqueror). A native of Western India who lived as an hermit under an Arguna tree, whence he derived his name. Converted by Kapimala he laboured in Southern India as the 14th patriarch, distinguishing himself especially in disputations with heretics by his dialectic subtilties. He is the chief representative if not originator of the Mahāyāna

school; the greatest philosopher of the Buddhists and as such styled "one of the 4 suns which illumine the world." His own peculiar tenets have been perpetuated by a distinct metaphysical school called Madhyamika (lit. juste milieu), the characteristics of which are a sophistic nihilism which dissolves every proposition into a thesis and its antithesis and denies both. "The soul, said Nāgārdjuna, has neither existence nor non-existence, it is neither eternal nor non-eternal, neither annihilated by death nor non-annihilated." The tenets of this school are condensed in Nāgārdjuna's commentary to the Mahāpradīpāparamitā s'āstra. His principal disciples were Dēva Bōdhisattva and Buddhapālita. He spent the later part of his life in a monastery near Kōsala where he prolonged his own and the king's life by certain lotions, until he cut off his head as an alms-offering at the request of Sadrāha's son B. C. 212 (correct date probably A. D. 194). After his death he received the title Bōdhisattva. He is the author of many S'āstras.

NAGNA or Mahānagna 諾伽那 or 摩訶諾伽那 explained by 露身 lit. naked, and described as 大力神 lit. spirits of great power. Warlike spirits, who appear naked and are endowed with supernatural strength

Wilson explains nagna by "bar-des."

NAHUTA 那由他 A numeral explained by 十京 lit. 100 millions.

NĀIRAMĀDJAṆĀ (Singh. Niranjara. Burm. Neritzara) 尼連禪那 or 希連禪 or 希連河 explained by 不樂著河 lit. the cheerless muddy river, or by 無著河 lit. the river without clearness. 1., A river of Magadha that flows past Gayā, the modern Niladjan an eastern tributary of the Phalgu. 2., A river that flows past Kus'inagara. See under Hiranjavatī.

NĀIVASAṆDJŅA SAMĀDHI 非想定 lit. meditation without thinking. A degree of ecstatic meditation which excludes all exercise of thought (v. Samādhi).

NĀIVASAṆDJŅĀNĀ SAṆDJŅĀ-YATANAM v. Tchatur arūpa brahmalōka.

NAKCHATRA RĀDJA SAMKUSUMITĀBHIDJŅA 宿王華 lit. the flower of the star king. A fabulous Bōdhisattva mentioned among the retinue of S'ākyamuni.

NAKCHATRA RADJA VIKRIDITA 宿王戲 lit. the sports of the star king. A degree of ecstatic meditation (v. Samādhi).

NAKCHATRATĀRĀ RĀDJĀDITYA 日星宿 lit. sun and stars. A degree of ecstatic meditation or Samādhi.

NĀLANDA 那爛陀 explained by

施無厭 lit. benevolent without wearying. A Nāga, whose lake was situated in a forest of Āmra trees near Rādjagriha.

NĀLANDAGRAMA 那爛陀村

lit. the village of Nālanda. A village near the Nālanda monastery.

NĀLANDA SAMĠGHĀRĀMA 施

無厭寺 lit. the monastery of the unwearied benefactor. An ancient monastery 7 miles N. of Rādjagriha built by S'akrāditya (Indra). The present Baragong (i.e. vihāragrāma).

NAMAH (Pāli. Namō. Burm. Naman.

Tib. Nama) **南無** explained by **皈依** lit. to humbly trust (sc. in the person invoked). A formula of adoration, like the Ave of the Roman Catholic; constantly used in the daily liturgies, especially also at the invocation of the trinity (v. Triratna) and in incantations. Hence the popular name **南無師** lit. masters of Namah given to all priests who use incantations, but especially to Taoist priests and sorcerers (who use Buddhistic rituals).

NĀMARŪPA 名色 lit. name and form. One of the 12 Nidānas, signifying the unreality of both abstract notions and material phenomena. Hardy renders the term by "body and mind," Goldstuecker by "substantiality or reality."

NANDA (Tib. dGabo) **難陀** explained by **善觀喜** lit pious

joy. 1., Name of a Nāga king (Singh. Nandopannanda). 2., Name of a person also called Sundarananda. 3., Nandā (Singh. Sujata) one of the two girls who supplied S'ākyamuni with milk (v. Bala).

NANDĀVARTAYA or **Nandāvarta**

(Pāli. Nandiyāvatta) **難提迦物多** explained by **右旋** lit. rotating to the right. A mystic diagram of good augury, representing a conch the spirals of which run to the right.

NARADATTA v. **Katyāyana**.

NARAKA (Pāli. Niraya. Siam. Narok. Burm. Niria. Tib. My alba. Mong. Tamu) **捺落迦** explained

by **人** (nara lit. man) **惡** (ka lit. wicked) i.e. the place where the wicked go to, or by

不可樂 lit. joyless, or by **苦器** lit. instrument of torture; or

泥黎 explained by **地獄** lit. prison in the earth, or by **冥府** lit. the department of darkness.

General term for the various compartments and divisions of hell. There are 1., 8 large hot hells (**熱獄**) situated underneath Djam-budvīpa and ranging one beneath the other in tiers which begin at a depth of 11,900 Yōdjanas and reach to a depth of 40,000 Yōdjanas. Each of these hells has 4 gates, and outside each gate 4 additional hells like so many ante-chambers, so that there are altogether 136 hot hells. The names

of the 8 larger ones see under *Saṃdjīva*, *Kālasūtra*, *Samghāta*, *Rāurava*, *Mahārāurava*, *Tapana*, *Pratāpana* and *Avīchi*. 2., A series of large cold hells, 8 in number (寒獄) is situated underneath the two *Tchakravālas* and range shaftlike one below the other, but so that this shaft is gradually widening to the fourth hell and then narrowing itself again so that the first and last hell have the shortest, those in the centre the longest diameter. For the names of these hells see under *Arbuda*, *Nirarbuda*, *Aṭata*, *Hahava*, *Ahaha*, *Utpala*, *Padma* and *Puṇḍarīka*. 3., Between the two *Tchakravālas* there are 8 large hells of utter darkness called 活獄 lit. vivifying hells, because if a being dies there in the first hell it is immediately reborn in the second and so forth, life lasting 500 years in each hell. 4., Outside the *Tchakravālas* there are 10 large *Lôkântarika* hells (邊獄 lit. hells on the edge sc. of the universe) all being cold hells and each having 10 *kôṭis* (100 millions) of smaller hells attached. There are besides 3 classes of small *Lôkântarika* hells (邊小地獄 lit. small hells on the edge) on mountains, on water, in deserts, amounting altogether to 84000 small hells. Every universe has the same number of hells, but it is to be noted, that on each universe the

northern continent has no hell whatever, the two continents E. and W. of *Mêru* have only small *Lôkântarika* hells (no large hells), whilst all the other hells are required for the inhabitants of the southern continent (*Djambudvīpa*). There are different torments employed in different hells, the length of life also differing in each, but the distinctions made are too fanciful to be worth repeating here. As these hells form one of the 6 *Gâtis* of transmigration people are born in the one or other according to their previous merits and demerits. But it is not absolutely necessary that every individual should pass through all the hells. To arrange these details there is a judge in hell (*Yama*) who assisted by 18 officers and an army of demons rules over hell and orders the various degrees of torture. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special hell for females called 血盆池 lit. the placenta tank, which consists of an immense pool of blood, and from this hell, it is said, no release is possible. All the other hells are only purgatories and release from hell can be procured through the priests.

NARAPATI see under *Djambudvīpa*. *NARASAMGHĀRĀMA* 人伽藍 lit. the monastery of men. An ancient monastery close to the capital of *Kapīśa*.

NARASIMHA 那羅僧訶 An ancient city near the eastern frontier of Tchêka. Benfey identifies it with Nrisīṇhavana (?).

NÂRÂYAṆA or Nârâyaṇadêva 那羅延 or **那羅延天** explained by **人生本** lit. the originator of human life, with the note "this is Brahmâ of whom heretics say that he created all human beings"; or by **天力士** lit. hero (nara lit. man) of divine power; or by **堅固** lit. firm and solid. 1., An epithet of Brahmâ as the creator of the universe. 2., Name of a native of Gandhâra, the reputed author of many S'âstras.

NARIKÊLA 那利釧羅 The *cocos nucifera* or the coconut tree.

NARIKÊLA DVÎPA 那羅稽羅洲 An island several 1000 li S. of Ceylon inhabited by dwarfs 3 feet high, who have human bodies with beaks like birds, and live upon coconuts.

NARMMADÂ 耐秣陀 A river, forming the S. frontier of Barukatchêva, the present Nerbudda in Western India.

NAS'AS'ATA or Basiasita 婆舍斯多 A native of Kubhâ, a Brahman by birth, who laboured as the 25th patriarch in Central India and consumed himself by meditation (Samâdhi) A.D. 325.

NATCHTCHAGÎTAVÂDITA VÎSUKADASSANÂ VÊRAMANÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in

singing or dancing, musical or theatrical performances, neither shalt thou go to see or to listen to such. The 7th of the 10 rules for novices (v. Sikkhâpada.)

NAVADÊVAKULA 納縛提婆矩羅 An ancient city, a few miles S.E. of Kanyâkûbdja, on the eastern bank of the Ganges. The present Nohbatgang.

NAVAMÂLIKÂ 那婆摩利 explained by **雜花** lit. variegated flowers. A kind of perfume used for scenting oil. See Mallika.

NAVAPA 納縛波 or **鄯善** now called **闐展** Pidjan. An ancient kingdom on the eastern border of the desert of Gobi. See Makhai.

NAVASAMGHÂRÂMA 納縛僧伽藍 An ancient monastery near Baktra, famous for 3 relics of S'âkyamuni (a tooth, basin, and staff) preserved there.

NÂYAKA or Nâyaka dêva mânuchyânâm 天人導師 lit. the guide of Dêvas and men. One of the titles of S'âkyamuni. See under Mânuchya.

NEMIMDHARA 尼民陀羅 or **尼氏達羅** or **彌樓** explained by **地持** lit. what the earth grasps, or by **魚嘴山** lit. fish-mouth mountain (sc. with a peak which resembles the mouth of a fish). 1., The name of a fish with a curiously shaped head. 2., The name of a mountain range, the lowest of the 7 concentric circles

of rocks which surround Mēru, 600 Yôdjanas high.

NĒPĀLA 尼波羅 An ancient kingdom corresponding to that part of Nepal which lies E. of the Khatmandu. Indian and Chinese embassies used to pass through Nēpāla which is said to be 10,000 li distant from China, but the route is described as circuitous. Nēpāla was noted for its fire wells (naphtha springs?) and for the amalgamation of Buddhism and Brahminism which took place there.

NICHKLĒS'A 無復煩惱 lit. no return to trouble and vexation. Freedom from passions, a characteristic of the state of an Arhat.

NICHṬAPANA 涅槃般那 or **焚燒** lit. cremation. Cremation has not been generally adopted in China, but is at present only performed in monasteries with the bodies of priests.

NIDĀNA 尼陀那 explained by **十二因緣** lit. the 12 causes. 1., The fundamental dogma of Buddhist metaphysics explaining the concatenation of cause and effect in the whole range of existence, the understanding of which solves the riddle of life, revealing the inanity of all forms of existence and preparing the mind for Nirvāṇa. There are 12 links in this everlasting chain of cause and effect, for which see under Djarāmarana, Djāti, Bhava, Upādāna, Trichnā, Vēdanā, Spars'a,

Chadāyatana, Nāmarūpa, Vidjāna, Samskāra and Avidyā. 2., A class of Buddhist literature, pamphlets or monographs written for a certain purpose, as the following description shows, "Nidāna means cause (因), now there are 3 classes (of Sūtras), those which are written because (因) of a request or query brought forward, those which enforce certain precepts because (因) they have been violated, and those which expatiate on the doctrine because (因) of certain events.

NIDĀNA BUDDHA the same as Pratyēka Buddha.

NĪLAPIṬA or Nilapitaka 尼羅蔽茶 or **青藏** lit. the green collection. A Sanskrit work, a collection of annals and royal edicts.

NINYA 泥壤 A city in Central Asia. Exact position unknown.

NIRARBUDA 泥羅浮陀 explained by **疱裂** lit. bursting blisters. 1., The second large cold hell, where an ice-cold wind blisters the skin of the criminals. 2., The second of the 10 cold Lōkāntarikā hells. See Naraka. 3., A numeral equal to 1 followed by 33 cyphers.

NIRGRANTHA 泥撻陀 or **薩遮尼乾** or **薩遮尼乾連陀** or **尼乾** explained by **離繫** lit. one who leaves all bonds (sc. those of food and clothes), or by **不繫** lit. one who is unfet-

tered (sc. by food or clothes), or by 露形外道 lit. nude heretics. One of the 6 Tirthyas or brahminical opponents of S'ākya-muni, an ascetic, a son of Djñāti (若提) and therefore also called Nirgranthadjñāti (尼犍陀若提). He taught a system of fatalism, condemned the use of clothes and tried to subdue all passions by fasting. His followers called themselves by his name.

NIRMĀNAKĀYA (Tib. Chutnktu) 化身 or 應身 or 應化身 lit. a body capable of transformation. One of the 3 characteristics appertaining to the body of every Buddha (v. Trikāya), implying the power of assuming any form or shape for the purpose of propagating the doctrines of Buddhism. See also Anupapādaka.

NIRMĀNARATI (Pāli. Nimmanaratti. Tib. Hphrul dgal) 化樂天 or 樂變化天 lit. Dêvas who delight in transformations. The 5th Dêvalōka, situated 640,000 Yôdjanas above the Mêru. Life lasts there 8000 years.

NIRUKTI v. Pratisaṃvid.

NIRVĀNA (Pāli Nibbāna. Burm. Neibban. Tib. Mya ngan las bdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 涅槃 or 泥洹 explained by 離生滅 lit. separation from life and death (sc. from the circle of transmigration) or by 出離煩惱

lit. escape from trouble and vexation (i.e. absolute freedom from passion), or by 圓滿清淨 lit. absolutely complete (moral) purity. or negatively by 滅盡一切習氣 lit. complete extinction of the animal spirits. It is necessary to distinguish between an exoteric and esoteric conception of Nirvāna. 1., The popular exoteric systems agree in defining Nirvāna negatively as a state of absolute exemption from the circle of transmigration as a state of entire freedom from all forms of materiality, from all passion and exertion mentally and emotionally, a state of indifference therefore alike to joy and to pain. Positively they define Nirvāna as the highest stage of spiritual liberty and bliss, as absolute immortality through absorption of the soul into itself. Individuality is preserved and Buddhas who have entered Nirvāna occasionally reappear again to interfere on behalf of the faithful.

This view of Nirvāna is based on the most ancient Sūtras and confirmed by traditional sayings creditably derived from S'ākya-muni himself, as e. g. when he said in his last moments "the spiritual body (法身) is immortal." The Chinese belief in a paradise in the West (v. Sukhavatī and Amitābha) is therefore not altogether contradictory to the idea of Nirvāna but rather confirmatory of

its positive character. Nirvāṇa is proleptically attainable already here on earth : inwardly, spiritually ; but the fullest realisation of it can be reached only through the dissolution of the 5 Skandhas i.e. through death. In other words, there are 3 gates through which every mortal must pass in order to reach Nirvāṇa (涅槃三門) the gate of mental indifference (空門), the gate of total resignation of thought (無想門) and the gate of total inactivity (無作門). corresponding to which a distinction has been made of 3 degrees of Nirvāṇa, called Nirvāṇa (涅槃) Parinirvāṇa (般涅槃) and Mahāparinirvāṇa (大般涅槃). 2., The esoteric or metaphysical view of Nirvāṇa is based only on the Abhidharma which indeed defines Nirvāṇa as a state of absolute annihilation. But this view is not the result of ancient dogmatology, and it is to be remembered that this school deals as destructively with all historical facts, and with every positive dogma, with heaven and hell : all is to them māya or illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahābhīdīñādjñānābhīhu.

NIVARTTANASTŪPA 回駕窣堵波 A Stūpa in Rāmagrāma erected on the spot where the

coachman who had carried S'ak-yamuni from home parted from him.

NIVĀSANA 泥伐散那 or 泥縛些那 explained by 裙 lit. a skirt. A coloured garment without either girdle or buttons, part of the attire of a S'ramaṇa.

NIYUTA 那庾多 explained by 千億 lit. a thousand kôṭis. A numeral equal to 100,000,000,000.

NUTCHIKAN or Nuchidjan 簸赤建 An ancient kingdom 250 li S. S. W. of Esfydjab, the present Nudjketh in Turkestan between Taras and Khodjend.

NYAGRÔDHA 尼拘律 or 尼拘律陀 or 尼俱律 or 尼俱陀 or 尼俱類陀 or 尼俱盧陀 or 尼拘屢陀 explained by 無節樹 lit. a tree without knots, and described as "the highest tree of India." A fig-tree, the *figus Indica*.

NYĀYA ANUSĀRA S'ĀSTRA 順正理論 lit. a S'āstra in accordance with the true doctrine. The name which Vasubandhu gave to the Kôcha karaka s'āstra, a posthumous work of Saṃghabhadra.

NYĀYA DVĀRA TĀRAKA S'ĀSTRA 因明正理門論 lit. a S'āstra on the door that leads to the true doctrine, explanatory of the causes. A philosophical work by Djina bôdhisattva.

NYĀYA PRAVÊS'A TĀRAKA S'ĀSTRA 因明入正理門

論 lit. a S'āstra explanatory of the causes and on the entering through the door of the true doctrine. A philosophical work by Nāgārdjuna.

O

OCH or Ūsch **鑛沙** or **依耐** or **英吉沙彌** (Yingeshar). An ancient kingdom N. of the S'itā, probably the present Ing-gachar.

ÔM MAṆI PADMÊ HŪM **唵嘛呢叭彌吽** or **菴乜呢必滅堪** explained by **藏字能辟邪鎮煞** lit. Tibetan characters which are a powerful charm against evil and ward off noxious influences. A magic formula, the 6 syllables of which are sometimes explained as referring to the 6 gâti (q. v.) and exercising protecting or preventive influence with reference to the same. Sometimes they are illustrated by successively substituting for each syllable the corresponding virtue of the 6 pāramitās (q. v.). Practically they are used as a formula of exorcism by sorcerers, inscribed on amulets or at the end of books. They are not however as popular in China as they are in Tibet, where they are seen everywhere inscribed on pillars walls etc., as the Chinese use for that purpose another formula of six syllables,

Namah Amitābha (**南無阿彌陀佛**).

P

PADMA **波頭摩** or **鉢特忙** explained by **赤蓮花** lit. red lotus flower. 1., A rose coloured species of *Nelumbium speciosum*. 2., One of the 65 symbols which are believed to be visible on every footprint (S'ripāda) of Buddha. Also called Rakta patmaya. 3., The 7th of the 8 cold hells, so called because the cold produces there "boils as red as the lotus buds."

PADMA PRABHA **華光佛** The name under which S'āriputtra is to reappear as Buddha.

PADMARĀGA **鉢曇摩羅伽** or **赤真珠** lit. a true red pearl. A rose coloured pearl, a ruby.

PADMARATNA **鶴勒那** The 23rd patriarch, a Brahman by birth who according to the legend—born in the palace of a king of the Tochari Tatars—divided himself into 1000 boys but made himself conspicuous as the first of them by a bright light which made the others all but invisible. When 22 years old he retired into a forest as a hermit. When 30 years old he became an Arhat and miraculously transported himself to Central India where he laboured until 209 A.D.

PADMA S'RÎ **華德菩薩** lit.

- blooming virtue. A Bôdhisattva in the retinue of S'âkyamuni, said to have been in a former birth the king S'ubhavyûha. He is to reappear as Buddha S'alendra-râdja.
- PADMAVATÎ 蓮華色** lit. lotus-coloured. A wife of As'oka who is said to have been transformed into a Tchakravarti.
- PADMAVRICHABHA VIKRÂMIN 華足安行佛** lit. the Buddha with flowery feet and quiet step. The name under which Dhritiparipûrpa will appear as Buddha.
- PADMÔTTARA 殊妙身** lit. (one who has) an extraordinary and wonderful body. The 729th Buddha of the present Bhadrakalpa.
- PALÂS'A 波羅奢** explained by **赤花樹** lit. a tree with red flowers, with the remark "the sap of this tree leaves a residue of dazzling red which yields an useful dye now called **紫礦** lit. red ore." The *Butea frondosa*. See also Kanaka.
- PALI 波利** A village with an ancient Stûpa, about 90 li N.N.W. of Baktra.
- PÂLI 舊言** lit. the ancient dialect. The language of "the ancient country" i.e. the vernacular language of Magadha called Magadhi Prâkrit.
- PAMURA 波謎羅** The plateau of Pamir, the centre of the Tsungling (**葱嶺**) mountains with the Sirikol lake (v. Anavatapta) in Lat. 38°20 N. Long. 74° E.

- PÂMS'UPATAS or Pâs'upatas 波輪鉢多 or 波輪鉢多** explained by **塗灰外道** lit. heretics who besmear themselves with ashes. An heretical sect (S'ivaites), worshippers of Mahês'vara, some of whom shaved their heads. All used to wear plain uncoloured rags.
- PANASA or Djaka 波那娑 or 半核娑 or 般核娑** The Jacktree or *Artocarpus integrifolia*, which some commentaries found with the Udumbara.
- PÂÑÂTIPÂTÂVÊRAMAÑÎ 不殺生** lit. thou shalt not kill any living being. The first of the 10 rules for novices. See Sikkhâpadâni.
- PANÐAKA 般荼迦 or 半擇迦 or 般吒** explained by **黃門** lit. an eunuch. A general term for eunuchs comprehending 5 classes which represent different degrees of sexual impotence, called **般吒** Panðakas, who though having perfect organs are impotent; **伊利沙般荼迦** Jrechyapanðakas (?) whose sexual desires arise only by jealousy; **扇荼般荼迦** Chanðapanðakas whose organs are incomplete; **博叉般荼迦** Pakchapânðakas who are for half a month males and for half a month females (hermaphrodites ?); **留挈般荼迦** Ruṇapanðakas (?) emasculated males.
- PÂNINI 波你尼** A Brahman

of S'alātula, who republished the Vyākaraṇam in an abridged form. He is the founder of a most elaborate grammatical system (of Sanskrit). He lived about 350 B. C.

(PAÑTCHĀBHIDJÑĀ (Singh. Pañcha abignya) 五神通 lit. five supernatural talents. The first five of the Chaḍābhidjñā. See Abhidjñā.

(PAÑTCHA DHARMA KĀYA 五分法身 lit. the spiritual body (constituted by) five portions. Five attributes of the Dharma kāya (q. v.) enumerated as follows, 1., 戒 lit. precept, explained by 超色陰 lit. exemption from all materiality (rūpa); 2., 定 lit. tranquillity, explained by 超受陰 lit. exemption from all sensations (vēdanā); 3., 慧 lit. wisdom (prādjña), explained by 超想陰 lit. exemption from consciousness (samdjñā); 4., 解脫 lit. emancipation (mōkcha) explained by 超行陰 lit. exemption from moral activity (karman); 5., 知見 lit. intelligent view, explained by 超識陰 lit. exemption from knowledge (vidjñāna).

PAÑTCHA INDRYĀNI v. Indrya.

PAÑTCHA KACHĀYA v. Kachāya.

(PAÑTCHA KLĒS'A 五鈍使 lit. 5 dull messengers, or 五重滯 lit. 5 difficult hindrances. A series of moral imperfections enumerated as follows, 1., 貪 cupidity, 2., 瞋

anger, 3., 癡 foolishness, 4., 慢 irreverence, 5., 疑 doubts. The overcoming these 5 vices constitutes the 5 virtues called Pañtcha s'ila.

PAÑTCHANADA 毗荼 An ancient kingdom also called Bhīḍa after its capital. The present Punjab.

PAÑTCHA PARICHAD or Pañtcha varchikā parichad or Mōkcha mahāparichad 般闍于瑟 or 般遮跋利沙 or 般遮婆栗史迦 or 般遮大會 explained by 五年大會 lit. the great quinquennial assembly. An ecclesiastical conference held once in five years, first instituted by As'ōka for the purpose of general confession of sins and inculcation of morality.

PAÑTCHARĀCHṬRA or Pañtcha-sattva v. Punatcha.

PAÑTCHA S'ILA see under Pañtcha klēs'a.

PAÑTCHA SKANDHA v. Skandha.

PAÑTCHA SKANDHAKA S'ĀSTRA KĀRIKĀ 五蘊論釋 Name of a commentary by Vinitaprabha.

PAÑTCHA VĒRAMAÑI 五戒 lit. five precepts. Five principal commandments forming the first half of the S'ikhāpada.

PĀPIYĀN v. Māra.

PĀRĀDJIKĀ or Phārādjikā 波羅闍已迦 or 波羅夷 explained by 無餘 lit. no (pardon) left with the note "those who violate

these rules are expelled from the priesthood without pardon." The first section of the Vinaya piṭaka, containing 4 regulations for the conduct of the priesthood.

PARAMA BÔDHI 鉢羅摩菩提 explained by **正覺** lit. correct intelligence. A state of superior intelligence. See Bôdhi.

PARAMALAGIRI 跋邏末羅耆釐 explained by **黑峰** lit. the dark peak. A mountain 300 li S. W. of Kôś'ala, on which Sadvaha built a monastery for Nâgârdjuna.

PARAMĀNU 極細塵 lit. the smallest particle of dust. A measure of length, the 7th part of an Anu, the 99817017216000th part of an Yôdjana.

PARAMÂRTHA SATYA S'ÂSTRA 勝義諦論 A philosophical work by Vasubandhu.

PÂRAMITÂ 波羅密多 or **六度** lit. six means of passing (sc. to Nirvâṇa), explained by **到彼岸** lit. arrival at the other shore (i. e. at Nirvâṇa), but with the note" it is only Pradjñâ (the 6th virtue) which carries men across the Sâṁsâra to the shores of Nirvâṇa." Six cardinal virtues, essential especially to every Bôddhisattva, but representing generally the path in which the saint walks: 1., charity v. Dâna, 2., morality v. S'îla, 3., patience v. Kchânti, 4., energy v. Virya, 5., tranquillity of contemplation v. Dhyâna, 6., wisdom v. Pradjñâ. Sometimes

ten Pâramitâs (**十度**) are counted by adding to the above 6 virtues the following, 7., use of the proper means v. Upâya, 8., science v. Djñâna, 9. pious vows v. Prapitthana and 10., force of purpose v. Bala.

PARANIRMITA VAS'AVARTIN (Pâli. Paranirmita wasawarti. Tib. Gjan hphrul dvang byed or Bab dvang phyng. Mong. Bussudum chubilghani erkeber or Maschi baya suktchi ergethu) **他化自在天** lit. dēvas who whilst others are transformed are themselves independent, or dēvas who direct the transformations of others. The last of the 6 Dēvalôkas, the dwelling of Mâra. Life lasts there 32000 years.

PARASMAIPADA 般羅颯迷

A form of conjugation, each tense having a peculiar termination for the active or transitive voice which is called Parasmaipada (lit. words for another) because the action is supposed to pass (parasmai) "to another."

PARATCHITTA DJNÂNA (Pâli.

Parassa tchêtôpariyâ yañâna) **他心** lit the minds of others. The fifth of the 6 Abhidjñas, the knowledge of the innermost thoughts wishes and intentions of all other beings.

PÂRAVÂ 波羅越 explained by **鵠** lit. pigeon. A rock cut temple in the Dekkhan minutely described by Fahien. It was dedicated to Kâś'ya Buddha.

PÂRIDJÂTA 波利質多 One of the sacred shrubs of Indra, said to be "a tree that grows in a circle before Indra's palace."

† PARINIRVÂNA 般泥洹 or 般涅槃 or 波利涅槃南 or 般利槃涅那 explained by 無餘寂滅 lit. remnantless stillness and extinction (sc. of the material organs), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The second degree of Nirvâna corresponding to the mental process of resigning all exercise of thought (無想間). See under Nirvâna.

✧ PARINIRVÂNA VÂIPULYA SÛTRA 方等般泥洹經 A work of 5,000 stanzas professedly delivered by S'âkyamuni previous to his entrance into Nirvâna.

(PARÎTTÂBHAS (Tib. Od bsal or Od tchhung) 少光 lit. limited light. The 4th Brahmâlôka, the 1st region of the 2nd Dhyâna.

(PARÎTTAS'UBHAS (Singh. Paritasubha. Tib. Dge tchhung) 少淨 lit. limited purity. The 7th Brahmâlôka, the 1st region of the 3rd Dhyâna.

PARIVRÂJIKAS (Singh. Paribrâjikas) 般利伐羅勾迦 or 簸利婆羅闍迦 or 刪闍耶 explained by 普行 lit. (those who) walk about everywhere. A

S'ivaitic sect, worshippers of Mahêś'vara, who wear clothes of the colour of red soil. They leave a little hair round the crown of the head but shave off the rest.

PARSA 波刺斯 or 波刺私 or 波斯 The ancient kingdom of Persia, said to be situated "near the western ocean" and described as the principal mart for precious stones, pearls and silks. The pātra of S'âkyamuni was A.D. 600 believed to be in the capital (Surasthâna). Dinabha is mentioned as the favourite deity of the Persians.

PÂRS'VA or Pârs'vika or Ârya Pârs'vika 波栗涇縛 or 尊尊 lit. the Ârya (who used to lie) on one side. A native of Gandhâra, a Brahman, originally called 難生 lit. born with difficulty. When 24 years old he entered monastic life and provoked by ridicule swore "not to lie on the side" i.e. not to rest, until he had mastered the 6 Abhidjñas and 8 Pâramitâs. Hence his name Pârs'vika. He is counted the 10th patriarch and died B. C. 442 (correctly about 36 B. C.).

PARVATA 鉢伐多 or 鉢羅伐多 An ancient city and province of Tchêka, 700 li N.E. of Mûlasthanîpura, perhaps the modern Futtihpoor between Multan and Lahore in Lat. 30°48 N. Long. 73°15 E.

PARVATÎ same as Bhîmâ.

PÂRYÂTRA 波里衣多羅 An

ancient kingdom 800 li. S.W. of S'atadru, a centre of heretical sects. The present city of Birat, W. of Mathurâ.

PÂS'UPATAS v. Pâms'upatas.

PÂTALA or Pâtali (Tib. Skynar)

波羅羅 or 波吒釐 explained by 熏花樹 lit. a tree the flowers of which emit steam, or by 女婿樹 lit. the son-in-law's tree. The trumpet flower or *Bignonia suave olens*.

PÂTALIPUTTRA or Kusumapura

or Pus'apura 波吒梨耶 or

巴蓮弗 or 槃蓮弗 or 波

吒釐子城 lit. the city of the son of the Pâtali flower, or 華

氏城 lit. the city of flowers (Pus'apura). An ancient city

originally known as Kusumapura, the residence of As'oka who having transferred his court thither from Râdjagriha convoked there the third synod (246 B. C.). The present Patna in Lat. 25°28 N. Long. 85°15 E.

PATRA 根多樹 (Peito tree) or

根多葉 (Peito leaves) or 葉樹

lit. the tree of leaves, or 思惟

樹 lit. the tree of reflection. A palmtree, the *Borassus flabelliformis* described as a tree that never loses its leaves. Often confounded with the Pippala. See Bôdhidruma and Tâla.

PÂTRA (Pâli. Patto. Singh. Pâtara. Burm. Thabeit. Mong. Bad-dir or Zögöžā) 鉢多羅 or 鉢 The almsbowl (patera) of the Buddhist mendicant. The one which

S'âkyamuni used is considered a sacred relic and to be used by each of the 100 Buddhas of the present Kalpa. It was first preserved in Vâis'ali, whence its migrations began to Gandhâra, to Persia, to China, to Ceylon, to Madhyadês'a, up into the heaven Tuchia and down to the bottom of the ocean where it is to await (in the palace of Sâgara) the advent of Mâitrêya Buddha. On the appearance of the latter it will divide itself into 4 pieces, of which the 4 Mahârâdjas are to take charge. It is believed that "when this bowl disappears, the religion of Buddha will perish."

PATTIKÂYA 步軍 lit. the infantry. A division of every Indian army.

PÂUCHA 報沙 The first of the 3 wintermonths, beginning on the 16th day of the 10th Chinese month.

PHÂLGUNA 頗勒婁拏 The last month of winter, beginning on the 16th day of the 12th Chinese month.

PHÂRÂDJIKA v. Pârâdjika.

PHÂTCHITTIYÂ DHAMMA (Pâli) in Singh. Pâchiti 波逸提法, explained by 墮 lit. fall (sc. into hell). A section of the Vinaya, a series of 90 prohibitions for the members of the priesthood.

PHÂTIDÊSANÎYÂ v. Pratidês'anîya.

PIDJAN v. Navapa.

PILINDAVATSA 畢陵伽婆蹉 An Arhat mentioned among the

principal disciples of S'âkyamuni.

PÎLUSÂRAGIRI 比羅婆洛山

or 象堅山 lit. a mountain as firm as an elephant. A mountain S. W. of the capital of Kapis'a, the tutelary deity of which was converted by S'âkyamuni.

PÎLUSÂRASTÛPA 象堅窣都

波 A Stûpa created on the top of the Pilusâragiri by As'oka.

PIPPALA or Pippala vrikcha 畢

鉢羅 or 波波羅 or 賓撥

梨力叉 One of the many names of the *figus religiosa*. See under Bôdhidruma and Patra.

PIS'ÂTCHA (Tib. Scha za) 毗舍

闍 or 臂奢柘 or 畢舍遮

or 毗舍遮 A class of demons, like, vampires described as "conquerors among Prêtas." The retinue of Dhritarâchtra.

PIS'UNA v. Mâra.

PIṬAKA (Singh. Pitakattayan.

Burm. Pitagat) 藏 lit. a receptacle. General term for the sacred scriptures of the Buddhists. See Tripiṭaka.

PITÂS'ÎLÂ 臂多勢羅 An ancient kingdom and city in the province of Sindh, 700 li N. of Adhyavakila, 300 li. S. W. of Avanḍa. Exact position unknown.

PÔTALA or Pôtaraka (Tib. Potala

or Ghru hdzin) 補陀 or 普陀 or 布咀洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. (a mountain covered with) small white flowers. 1., The ancient

seat of S'âkyamuni's ancestors, a port near the mouth of the Indus, the Pattala of the Greeks, the modern Tattah in Lat. 24°58 N. Long. 67°58 E. 2., A mountain range S. E. of Malakûṭa to the East of the Malâya mountains, probably part of the Nilgherries. A favourite resort of Avalôkitês'vara. 3., The island of P'oo too (Lat. 30° N. Long. 122°22 E.) on the China coast where Kwanyin (v. Avalôkitês'vara) is said to have lived for 9 years. The worshippers of Kwanyin in China, Japan, Corea and Tibet go thither on pilgrimage. 4., The mountain near Lhassa on which the residence of the Dalai Lama (an incorporation of Kwanyin) stands. 5., A fabulous resort of Bôdhisattvas situated "somewhere in the western ocean."

PÔṬṬHABHA (Pâli. Pottaban.)

Singh. Phassâ) 觸 lit. touch. One of the Bâhya ayatana or 6 outward perceptions (六塵), the sense of touch.

PRABHÂKARA VARDÐHANA

波羅羯邏伐彈那 or 作

光增 lit. one who produces increase of light. The father of Karcha varddhana, king of Kanyâ kubdja.

PRABHÂ MITRA 光友 lit. the

friend of light. A famous scholar of the Nâlanda monastery.

PRABHÂPÂLA 護明菩薩 lit.

the Bôdhisattva who assists and enlightens (others). The name which S'âkyamuni carried is a

previous form of existence when he was in the retinue of Kâs'yapa Buddha.

PRABHĀRATNA 波頗羅那

A priest who translated part of the Buddhist canon into Chinese about 627 A. D.

PRABHŪTARATNA 多寶 lit.

many jewels. A fabulous Buddha, the special patron of the Saddharma puṇḍarika, to the readers of which he appears sometimes in the shape of a Stūpa. Anxious for the general spread of Buddhism he divided his person into 10 parts, called **十方佛** lit. the Buddhas of the 10 points of the compass, each of which is now a Buddha and each labouring in a different direction. He is counted among the Sapta Tathāgata. See also Ratna vis'uddha.

PRABHU 波羅赴 or **鉢唎部**

explained by **自在** lit. independent (sovereign). A title of Vis'nu as personification of the sun. See Vāsudēva.

PRADĀNAS'ŪRA 勇施菩薩

A Bôdhisattva mentioned among the retinue of S'ākyamuni.

PRADJĀPATĪ (Burm. Patzapati)

鉢邏闍鉢底 or **波闍波提**

same as Mahāpradjāpatī.

PRADJÑĀ (Pāli. Pañña. Singh.

Pragnyāwa) **般若** explained by **智慧** lit. wisdom. 1., The last and highest of the 6 Pāramitā, the virtue of wisdom or intelligence which is the principal means for attaining to Nirvāṇa. It implies

a knowledge of the illusory character of everything earthly, and excludes ignorance, error and heresy. 2., Name of a native of Cashmere who laboured in China especially as a translator and introduced a new alphabet about A. D. 810.

PRADJÑĀBALA (Pāli. Paññābala)

Singh. Pragnyāwabala **慧力** lit. the power of wisdom. One of the 5 moral powers (v. Bala), the power of intelligence.

PRADJÑĀBHADRA 般若跋

陀羅 A learned priest of the Tilāṭaka monastery, a native of Bālapati, an adherent of the Sarvāstivāda school, who lived about 630 A. D.

PRADJÑADĒVA 慧天 lit. the

dēva of wisdom. A priest of the Mahābôdhi saṃghārāma at Gāya, famous for his learning and piety.

PRADJÑĀGUPTA 般若鞠多

explained by **慧護** lit. support of wisdom. A learned priest, a Brahman by birth, the teacher of S'ilāditya.

PRADJÑĀKARA 般若羯羅

explained by **慧性** lit. (one who has) the nature of wisdom. A learned priest of the Nāvasaṃghārāma, a native of Tchêka who lived about 630 A. D.

PRADJÑĀKŪṬA 智積 lit. store

of wisdom. A fictitious Bôdhisattva, an attendant of Prabhūtaratna, living in Ratnavis'uddha.

PRADJÑAPĀRAMITĀ 般若波

羅密 explained by **到彼岸**

lit. (the intelligence which) arrives at the other shore. See under Pradjña and Pâramitâ.

PRADJÑAPÂRAMITÂ SÛTRA
般若波羅密多經 A philosophical work, the favourite classic of the Mahâyâna school.

PRADJÑÂTARA 般若多羅
The 27th patriarch, a native of Eastern India, who laboured in Southern India and consumed himself "by the fire of transformation" A.D. 457.

PRADJNÊNDRYA (Pâli. Paññêndriya, Singh. Pragnyâwa indra)
慧根 lit. the roots of wisdom. One of the 5 roots or organs of life (v. Indrya) the organ of wisdom (v. Pradjñ).

PRÂGBÔDHI 鉢羅笈菩提
explained by **前正覺** lit. anterior to correct intelligence. A mountain in Magadha so called because S'âkyamuni "before entering upon the state of correct intelligence (Bôdhi)" ascended this mountain.

PRAKARAṆAPÂDA VIBHÂCHÂ S'ÂSTRA 衆事分毗婆沙論
A philosophical treatise by Skandhila.

PRALAMBÂ 毗藍婆 A certain Rakchasi.

PRANÏYAMÛLA S'ÂSTRA TÎKÂ 中論 lit. the s'âstra on the mean. A metaphysical work by Nâgârdjuna.

PRANIDHANA 願度 lit. salvation by vows. One of the 10 pârâmitâs (q.v.) or cardinal vir-

tues. The virtue of prayer and pious vows.

PRÂSÂDA (Singh. Poega. Tib. dGedun gji du khang or mTchhod khang or Du khang) **跋路娑陀** explained by **堂** lit. hall. The hall for the assembly of the priests forming also the confessional in every monastery.

PRASÊNADJIT (Pâli and Singh. Pasênadi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchoi Ilaghaksan) **鉢羅犀那特多** or **鉢邏斯那特多** or **波斯匿** explained by **勝軍** lit. conqueror of an army. A king of Kôs'ala who resided in S'râvastî. One of the earliest royal converts and chief patron of S'âkyamuni. He is one of the originators of Buddhistic idolatry, having a statue of S'âkyamuni made even before the death of the latter.

PRAS'RABDHI (Pâli. Passadhi) **除** lit. removal (sc. of misery). One of the 7 Bôdhyanga as such styled **除覺** lit. the Bôdhyanga called removal, and explained by **斷除煩惱** lit. the cutting off and removing of trouble and vexation. A state of tranquillity.

PRATÂPANA or Mahâtâpana **大燒然獄** lit. the hell of great burning, or **極熱** lit. extreme heat, or **大炎熱** lit. great flame and heat. The 7th of the 8 hot hells, where life lasts for half a Kalpa.

PRATIBHÂNA (Pâli. Patibhâna)

樂說 lit. pleasure in discoursing. 1., One of the 4 Pratisaṃvids (q.v.). 2., A fictitious Bôdhisattva one of the 14 Dêva Ârya (**天尊**) worshipped in China.

PRATICHTHÂNA v. Prayāga.

PRATIDÊS'ANÎYÂ (Pâli. Phaṭṭidesanîyâ. Singh. Patidêsanidhamma) **波羅提提舍尼法** explained by **向彼悔** lit. confession of sins before others (i.e. in the public assembly). A section of the Vinaya containing prohibitions of certain sins which demand confession in public.

PRATIMÔKCHA SÛTRA (Pâli. Phâṭimokkha sutta) **波羅提木叉僧祇戒本** A portion of the Vinaya piṭaka, the so-called Sûtra of Emancipation, containing rules and prohibitions regarding the conduct of the priesthood.

PRATISAṂVID (Pâli. Patisambhida. Singh. Pratisambhidā) **四無礙智** lit. 4 unlimited forms of wisdom. One of the characteristics of the state of Arhat is the possession of the following 4 modes of knowledge, 1., Artha (Pâli. Attha) **義無礙智** lit. unlimited knowledge of the sense, or facility in explaining the meaning of every law; 2., Dharma (Pâli. Dhamma) **法無礙智** lit. unlimited knowledge of the positive law i.e. of the Buddhist canon. 3., Nirukti (Pâli. Nirutti) **詞無礙智** or **辯無礙智** lit. unlimited knowledge of all arguments, or **得解** lit. facility

to explain everything; 4., Pratibhâna (Pâli. Patibhâna) **樂說無礙智** lit. unlimited knowledge of pleasant discourses, explained by **十二部經隨根性爲說** lit. the object of the discourses being the origin and nature of the 12 Nidânas.

PRATÎTYA SAMUTPÂDA (Singh. Paticha samuppāda. Tib. Rten tching hbröl barhbyur ba) same? as Nidāna.

PRATYÊKA BUDDHA or Nidāna 1 Buddha or Pratyêka Djina (Pâli. Patiëkan. Singh. Pasê Buddha. Burm. Pietzega. Tib. Rang sang dschei. Mong. Pratikavud or Övörö Törölkitu) **畢勒支底伽弗** or **辟支佛** explained by **獨覺** lit. individually intelligent, or by **圓覺** lit. completely intelligent, or by **緣覺** lit. intelligent as regards the Nidânas. A degree of saintship unknown to primitive Buddhism: automats in ascetic life who attain to Buddhahship "individually" i.e. without a teacher and without being able to save others. As the ideal hermit the Pratyêka Buddha is compared with the rhinoceros Khadga (**渴伽** or **佉加** or **竭伽** explained by **獨居山林** lit. one who solitarily lives in mountain forests) that lives lonely in the wilderness, and sometimes called Êkas'ringa richi (q.v.) He is also called Nidāna Buddha as he is considered to have mastered

the doctrine of the 12 Nidānas. The state of a Pratyêka Buddha being looked upon as one of the 3 conveyances to Nirvāṇa (v. Madhyimāyāna) he is also compared with a horse (馬) which crossing a river almost buries its body under the water without however touching the bottom of the river. Thus the Pratyêka Buddha crossing Sāñsāra "suppresses the errors of life and thought and the effects of habit and passion without attaining to absolute perfection."

PRAYĀGA or Praticthāna 鉢羅耶伽 An ancient kingdom and city, the present Allahabad (Lat. 25°28 N. Long. 81°41, E.) situated at the junction of the Yamūna with the Ganges.

PRĀYA S'TCHITTA (Pāli. Phātchittiya) 波逸提法 explained by 墮 lit. fall (sc. into hell). A section of the Vinaya, a series of 90 prohibitions regarding priestly misdemeanours.

PRĒTAS (Burm. Preitha. Tib. Jidag. Mong. Birrid) 薛荔多 or 閉黎多 or 彌荔多 explained by 餓鬼 lit. hungry demons. One of the 6 classes of sentient beings, one of the 6 paths of transmigration (v. Gāti). Titanic demons with mouths like the ear of a needle, but tormented by unappeasable hunger. Some live together in a city 500 Yôdjanas beneath Rādjaṛiha in hell, serv-

ing Yāma as jailors and executioners. Others live amongst men on earth but are only visible at night. They are divided into 36 classes. Those human beings who are avaricious, stingy and uncharitable, are reborn after death as Prētas.

PRITHAGDJANA (Pāli. Puthudj./djana) 蜀人 lit. a solitary man (extra communionem sanctorum). The natural unconverted sinful man in contradistinction from the Ārya who has entered the path to Nirvāṇa.

PRĪTI (Pāli. Pīti. Singh. Pṛitiya) 喜 lit. joy. One of the 7 Bôdh-yanga as such styled 喜覺 lit. the Bôdh-yanga called joy. Spiritual happiness and content of the mind, conducive to the acquisition of Samādhi.

PRIYADARS'ANA 喜見 lit. joy-ful view. Name of a kalpa in which S'ubhavyûha, Mâghadundubhisvara rādja and other fictitious personages are said to have lived.

PUCHKALAVATÎ 布色羯邏伐底 An ancient city in Gandhâra in the neighbourhood of which S'ākyamuni once in a previous form of existence destroyed his eyesight for the benefit of others. The Peukelaotis of the Greeks. Probably the present Nisattha situated N. of Peshawur at the junction of the Lhundyé with the Cabool river.

PUCHPADANTĪ 華齒 lit. (one who has) flowery teeth. A certain Rakchasi.

PUCHPAGIRI SAMGHÂRÂMA 補澀波祇釐僧伽藍 A monastery on a mountain (Puchpagiri) in Uḍa.

PUCHYA 弗沙 1., Name of an ancient richi. 2., A certain constellation formed by three stars.

PUDGALA 補特伽羅 or 弗伽羅 or 福伽羅 or 富伽羅 or 富特伽耶 explained by 有情 lit. an affectionate being, or by 數取趣 lit. one who enters several paths (of transmigration). A general term for all human beings as subject to metempsychosis. A philosophical term denoting personality.

PŪDJASUMĪRA 富闍蘇彌羅 A learned Arhat of Śālaribhu, a disciple of Ānanda.

PŪGA 檳榔 (Pinang). The Betelnut, the *Areca catechu*, in Malay called Pinang.

PULAKĒS'A 補羅稽舍 A king of Mahārāṣṭra who reigned about 630 A.D.

PUNATCHA or Pantchasattra or Pantcharāṣṭra 半斂嗟 An ancient city and province of Cashmere. The present Poonch in Lat. 33°42'. Long. 74°25' E.

PUNḌARIKA 分陀利 or 芬利 or 奔茶 explained by 大蓮華 lit. great lotus, or by 白蓮華 lit. the white lotus. The last of the 8 large cold hells, so called because the extreme cold

there lays bare the bones of the criminals like buds of white lotus flowers.

PUNḌRAVARDDHANA 奔那伐彈那 An ancient kingdom and city in Bengal, the present Bardwan in Lat. 23°30' N. Long. 87°32' E.

PUNYAPRASAVÂS 福生 lit. happy birth or birth of happiness, or 生天 lit. living dēvas. The 10th Brahma loka. The first region of the 4th Dhyāna.

PUNYAS'ÂLÂ 奔攘舍羅 General term for houses of refuge, alms houses and asylums for the poor and the sick.

PUNYATÂRA 弗若多羅 explained by 功德 lit. merit and virtue. One of the 24 Dēva Ārya (天尊) worshipped in China.

PUNYAYAS'AS 富那耶舍 or 富那夜奢 A descendant of the Gautama family, born in Pāṭaliputra, the youngest of 7 brothers. He laboured as the 11th patriarch in Central India, especially in Vārāṇas'ī, and converted As'vaghôcha. He died B.C. 383.

PŪRAṆA KÂS'YAPA 富蘭那迦葉 or 梮刺拏 explained by 外道六師中人 lit. one of the 6 heretics. One of the famous 6 Tīrthyas called Kās'yapa after his mother who was a descendant of the Kās'yapa family. A brahminical ascetic and opponent of S'ākyamuni.

PURÂNAS 富蘭那 or 布刺拏 or 補刺拏 explained by

滿 lit. complete. A class of brahmanic writings, collections of ancient mythological, philosophical and ascetical doctrines, precepts and legends.

PURJAMITRA 不如密多 A son of a king in Southern India who laboured as the 26th patriarch in Eastern India and consumed himself "by the fire of Samādhi" A. D. 388.

PURNNA v. Bala.

PŪRṆA (Singh. Punna) same as Purnamāitrāyaṇīputtra.

PŪRṆAKALASAYA (Siam. Bāt keo inthanān) **本裏伽吒** explained by **滿瓶** lit. a full pot. One of the 65 mystic figures said to be traceable on every footprint (S'ripāda) of Buddha.

PŪRṆAMĀITRĀYAṆĪPUTTRA or Purnamāitrāyaṇī or Pūrṇa **補刺那梅咀麗衍尼弗咀羅** or **梅咀麗衍尼弗咀羅** or **富樓那彌多羅尼子** or **彌多羅尼子** explained by **滿慈子** lit. the son of complete charity, with the note "his father was called Pūrṇa (**滿** lit. complete) and his mother's name was Māitrāyaṇī (**慈** lit. charity)." One of the personal disciples of S'ākyamuni, a natural son of Bhava by a slavegirl. Ill-treated by his brothers he engaged in business amassed a large fortune but finally turned priest. By the power of Samādhi he transported himself to the sea where a vessel

was being wrecked by Indra, whom he conquered by Samādhi thus saving his brothers who were on board. He built a vihāra for S'ākyamuni. He is called a Bôdhisattva and expected to reappear as Buddha Dharmaprabhāsa. He is often confounded with Māitrēya.

PŪRṆAVARMMA 補刺拏伐摩 explained by **滿胃** lit. a full helmet. A king of Magadha, the last descendant of As'oka.

PURUCHA 補盧沙 or **富樓沙** or **士夫** (lit. master) explained by **神我** lit. the spiritual self. A metaphysical term; the spirit which together with nature (**自性** v. Svabhāva) produces through the successive modifications (**轉變**) of Guna (**求那**) or the active principles (**作者**) all forms of existence (**作一切物**).

PURUCHAPURA 布路沙布羅 or **佛樓沙** The ancient capital of Gandhāra, the modern Peshawur in Lat. 34°8 N. Long. 71°30 E.

PŪRVANIVĀSĀNU SMṚITI **DJĀNĀNA** (Pāli. Pubbēnivāsānugataṃnāneṃ) **宿命** lit. the destiny (ruling over) the dwellings. One of the 6 Abhidhānas, the knowledge of all the former dwellings or forms of pre-existence as regards oneself and with reference to all living beings.

PURVAS'ĀILĀH 佛髮勢羅

部 One of the 5 subdivisions of the Mahāsaṃghikāḥ school.

PŪRVA S'ĀILA SĀṂGHĀRĀMA

佛槃勢羅僧伽藍 or 東山寺 lit. the monastery of the Eastern mountain. A monastery on a mountain E. of Dhanakatchēka.

PŪRVAVIDEHA or Vidēha (Singh.

Pūrwa widēsa. Tib. Char gii Lus pag dwip. Mong. Dorona Oulam dzi beyetou dip)

佛婆毗提訶 or 逋利婆鼻提賀 or

布嚕婆毗提訶 or 毗提

訶 or 佛婆提 or 佛于逮

explained by 勝神洲 lit. the island of those who conquer the

spirit, or by 離體 lit. (those who) leave the body, or by 初

勝身 lit. (those who) beforehand

conquer the body, with the note

"the people living on this con-

tinent see the sun rise before we

see it." One of the 4 great con-

tinents which constitute the in-

habited world of every universe.

The continent E. of Mēru, semi-

circular in shape, the inhabitants

having likewise semicircular faces.

PUS'PAPURA v. Pāṭaliputra.

PUTANA 富單那 explained by

臭餓鬼主熱瘧者 lit.

ugly Prētas who rule over fevers.

A class of Prētas (q. v.).

PUTCHĒKAGIRI 補磔迦山

A mountain in Eastern India noted

for a manifestation of Avalōkitēs'

vara which took place there.

R

RĀDJAGIRIYĀS the same as Abhayagirivāsinaḥ.

RĀDJAGRIHA or Radjagrihapura

(Pāli. Rādjagaha. Singh. Rajag-

aha nuwara. Burm. Radzagio.

Mong. Vimaladjana ün kundi.

Tib. Dchalpoik ap) 曷羅闍姑

利咽 or 羅闍城 or 王舍

城 lit. the city of royal palaces.

The residence of the Magadha

princes from Bimbisāra until the

time of As'oka, the first metropolis

of Buddhism, situated at the foot

of the Gridhra kūṭa mountains.

The first synod assembled there

(543 B. C.). It is sometimes call-

ed New Rādjagriha i. e. the new

capital, to distinguish it from Ku-

sāgārapura (q. v.). Its ruins are

still extant at the village of Rad-

jghir 16 miles S. W. of Bahar,

and form an object of pilgrimages

for the Jains.

RĀDJAKUMĀRA or Rādjaputtra

(Tib. Ghial sres. Mong. Khan

kubakhun) the same as Kumāra

rādja.

RĀDJAMAHĒNDRĪ v. Mahāndhra.

RĀDJAPURA 曷羅闍補羅

A mountainous province and city

near the S. W. frontier of Cash-

mere, the present Rajoar 20 miles

N. of Naushehra (Lat 33°11 N.

Long. 74°20 E.).

RADJATA v. Rāpya.

RÂDJAVARDDHANA 王曷羅
闍伐彈那 or **王增** lit.
 royal increase. A king of Kanyâ
 kubdja, a son of Harchavard-
 dhana.

RAHÂN or Rahat v. Arhat.

RÂHU 羅睺 or **羅虎那** ex-
 plained by **障蔽** lit. stoppage.
 A king of Asuras.

RÂHULA or Lâghula or Râhula
 bhadra (Burm. Raoula. Tib. Sgra
 gtehan hdsin. Mong. Raholi) **羅**
睺羅 or **羅吼羅** or **何羅**
怛羅 or **曷羅怛羅** or **羅**
雲 or **羅云** explained by **覆**
障 lit. one who overthrows (all)
 obstacles, which explanation is
 said to refer to his having been
 for 6 years—during the time
 which S'âkyamuni spent in pen-
 ance in the wilderness—detained
 in the womb of his mother by the
 wiles of an Asura. The eldest
 son of S'âkyamuni (**佛之長**
子) by Yas'ôdharâ. Converted
 to Buddhism he followed his father
 in the capacity of an attendant.
 His name is said to be derived
 from the Asura (Râhu) who inter-
 fered with and tried to hinder his
 birth. Burnouf however derives
 his name from Gâutama Râhû-
 gâṇa the famous ancestor of the
 S'âkya family. After the death
 of his father Râhula became the
 founder of a philosophical realistic
 school (v. Vâibhâchikâḥ) and he
 is now-a-days revered as the spe-
 cial patron saint of all novices.

He is to be reborn as the eldest
 son (**長子**) of every future
 Buddha, especially also of Sâgara-
 varadhara buddhi vikrîditâbhîdjña
 under which name Ânanda is
 expected to reappear as Buddha.
 This explains why Râhula is some-
 times (proleptically) called "the
 son of Ânanda." He is mention-
 ed in one of the inscriptions of
 Piyadasi, and Hiuentasang saw
 amid the ruins of Kapilavastu the
 statues of Yas'ôdharâ and Râhula
 in the place where the female
 apartments of S'âkyamuni's pa-
 lace had been.

RÂHULATA 羅睺羅多 A na-
 tive of Kapila, the 16th patriarch,
 who miraculously transported him-
 self to the kingdom of S'râvastî
 where he saw on the Hiranjavatî
 the shadow of 5 Buddhas. He
 explained this miracle by saying
 that a sage, Sanghânandi, was
 living near the source of the river,
 engaged in meditation. Having
 found Sanghânandi and appointed
 him as his successor he entered
 Nirvâṇa B. C. 113.

RÂIVATA or Rêvata (Singh. Re-
 vato. Tib. Amurlikšan ?) **利波**
多 or **離波多** or **黎婆多**
 or **頡隸伐多** explained by
室星 lit. the constellation called
 "the house," because "he was
 born in answer to prayers ad-
 dressed to this constellation."
 The latter is formed by two
 stars in Pegasus, Markab and
 Sheat. Several persons are known

under this name. 1., A Brahman hermit, a contemporary of S'ākya-muni. He is probably identical with the Arhat Rāivata mentioned among the principal disciples of S'ākya-muni and expected to be reborn as Buddha Samanta prabhāsa. 2., The famous leader of the second synod (B. C. 443), a native of Handjna. 3., A contemporary of As'oka, mentioned in connection with the 3rd synod (B. C. 246).

RĀKCHASA or Rakchas 羅叉

娑 or 羅刹 or 藥叉 explained by 食人鬼 lit. demons who devour men, or by 可畏 lit. those who are to be dreaded. 1., The original inhabitants of Ceylon, described as anthropophagi, once the terror of shipwrecked mariners. They are said to have been extirpated by Siṃhala. 2., A class of demons, the retinue of Vāis'ravana, mentioned in the writings of the Tantra school and principally invoked by magicians.

RAKCHASĪ 羅叉斯 or 羅刹

女 The wives and daughters of Rakchasas. A class of female demons, the principal patronesses of sorcery and witchcraft.

RAKTAPATMAYA or Patmaya 鉢

特忙 explained by 赤蓮華 lit. the red lotus flower. One of the 65 mystic symbols believed to be traceable on every footprint of Buddha.

RAKTAVITI SAṃGHĀRĀMA 絡

多未知僧伽藍 explained by 赤泥 lit. red soil. An ancient monastery near the capital of Karpasuvārṇa, built on the spot where a priest from Southern India conquered in disputation an heretic and thus introduced Buddhism in Karpasuvārṇa.

RĀMA or Rāmagrāma 藍摩

or 藍莫 An ancient kingdom and city of Central India between Kapilavastu and Kus'inagara. Rémusat places it N. W. of Goruckpoor (Lat. 26°42 N. Long. 83°20 E.).

RAS'MIPRABHĀSA 光明 lit.

light and brightness. The name under which Mahākās'yapa is to be reborn in Avabhāsa during the kalpa Mahāvyaḥa.

RAS'MIS'ATASAHASRA PARIP.

ŪRṆA DHVADJA 具足千

萬光相 lit. one whose feet display ten myriads of luminous figures. The name under which Yas'ōdharā is to appear as Buddha.

RATHAKĀYA 車軍 lit. the army of chariots. A division in every Indian army.

RATIPRAPĪRṆA 喜滿 lit.

completeness of joy. The kalpa during which Māudgalyāyana is to be reborn as Buddha.

RATNA v. Sapta ratna.

RATNADVĪPA 寶渚 lit. the precious island, or the island of precious objects (i. e. pearls). The ancient name of Siṃhala or Ceylon.

RATNAGHIRI 寶山 lit. the precious mountain. A mountain near Rājagriha in Bahar.

RATNĀKARA 寶積 lit. precious store. 1., A native of Vaiśālī, a contemporary of S'ākyamuni. 2., The 112th Buddha of the present Bhadrakalpa.

RATNAKĒTU 寶相 lit. precious figure. 1., One of the Sapta Tathāgata (q. v.). 2., One of the names of Ānanda as a future Buddha. 3., The name under which each of S'ākyamuni's 2000 disciples is to be reborn as Buddha, each in a different point of the compass.

RATNAKUṬASŪTRA 寶積經 or **寶積集經** lit. the classic of the precious collection. A metaphysical work, philosophical collectanea.

RATNAMATI 寶意 lit. precious intentions. The 4th son of Tchandrasūrya pradipa.

RATNAMĒGHA SŪTRA 寶雲經 lit. the classic of the precious cloud. A Sūtra, said to have been expounded by S'ākyamuni, when residing at Gayā.

RATNASĀMBHAVA 寶生 lit. precious birth. 1., One of the 5 celestial Buddhas (Pañcha Dhyāni Buddha) of the Nepalese, his attending Bōdhisattva being called Ratnapāṇi. 2., The realm in which Subhuti is to reappear as Buddha S'as'ikētu.

RATNAS'IKHIN v. S'ikhin.

RATNATĒDJŌBHAYUDGA

RĀDJA 寶威德上王 lit. a superior king of precious dignity and virtue. Name of a fabulous Buddha living somewhere to the East of our universe attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNĀVABHĀSA 1., 寶明 lit. precious brightness. The kalpa in which Dharmaprabhāsa is to appear. 2., **有寶** lit. one who possesses precious objects. The kalpa in the course of which Subhuti is to be reborn as Buddha S'as'ikētu.

RATNAVIS'UDDHA 寶淨 lit. precious purity. The fabulous realm of Prabhūtaratna.

RĀURAVA 號叫 or **呼呼** or **叫喚** lit. crying. The 4th of the 8 large hot hells, where life lasts as in the heaven Tūchita 4,000 years (or 400 years). But 24 hours there are equal to 4,000 years on earth.

RĀVANA 羅娑那 or **婆羅那** An ancient king of Ceylon.

RAVI v. Trāvatī.

RĒVATA v. Rāivata.

RICHI (Burm. Raciōr Rathee. Tib.

Drang srong.) **仙人** lit. immortals, or **僊道** lit. the path of immortals. A man whose bodily frame has undergone a certain transformation by dint of meditation and asceticism, so that he is—for an indefinite period—exempt from decrepitude, age and death. As this period is believed to extend far beyond the usual dura-

tion of human life, such persons are called and popularly believed to be immortals. Nāgārdjuna counted 10 different classes of Richis, of whom he says that "they enjoy rest (*i. e.* exemption from transmigration) in the solitude of mountains for 100,000 years, after the lapse of which time they again enter the circle of transmigration." A more popular classification distinguishes 1., Dēva richis (天僊) who are believed to reside on the 7 circular rocks which surround the Mēru; 2., Spirit richis (神僊) who roam about in the air; 3., Human richis (人僊) or recluses who have obtained the charm of immortality; 4., Earth richis (地僊) who live in subterranean caves; 5., Prēta richis (鬼僊) who either roam about unseen among men, or live on islands, in deserts or in caverns. These richis are often quoted as constituting a 7th path of transmigration (*v.* Gāti) or as the 7th class of sentient beings. Chinese Tauists who from ancient times have been noted seekers of the herb of immortality attribute to these richis absolute immortality.

RIDDHI (Pāli. Iddhi. Mong. Riddi Chubilghan) 如意身 lit. absolute power over the body. Magic powers implying especially the possession of a body, which is exempt from the laws of space and gravitation, and therefore the power to assume any imaginable

shape, and to transport itself in a moment to any distance.

RIDDHIPĀDAḤ (Pāli. Iddhipado.

Tib. Rdzu hphrul gyi rkang pa)

四如意足 lit. 4 footsteps

(towards) unlimited power. Four

means of attaining riddhi (*q. v.*),

four modes of acquiring magic

power, specified as follows, 1., the

step of desire *v.* Tchhanda riddhi

pādaḥ; 2., the step of energy *v.*

Vīrya riddhi pādaḥ; 3., the step

of memory *v.* Tchitta riddhi pādaḥ;

4., the step of meditation *v.*

Mīmamsa riddhi pādaḥ.

RIDDHI SĀKCHĀTKRIYĀ (Pāli.

Iddhipabhēdō) 神足力 lit. the

power of supernatural footsteps,

explained by 如意身 lit. a

body flexible at pleasure, or un-

limited power over the body.

The third of the 6 Abhidjñas

(*q. v.*).

RIDDHI VIKRĪḌITA SAMĀDHI

神通遊戲三昧 lit. the

Samādhi called "the idle sports

of spiritual penetration." A de-

gree of ecstatic meditation *v.*

Samādhi.

RIG VĒDA 讚誦 lit. hymns "of

praise. The most ancient portion

of the Vēda consisting of a col-

lection of hymns (Sanhitā) and a

number of prose works (called

Brāhmanas and Sūtras).

RÔHINILĀ 洛殷膩羅 An an-

cient monastery where S'ākya-

muni was believed to have resided

for a few months. The present

village of Roynallah on the

southern bank of the Ganges,

close to Balgada, in the eastern extremity of Bahar.

▲ RÔHITAKA or Lôhitaka 盧醯 咀迦 explained by 赤 lit. red. Red or opal colour; the ruby or balas-ruby.

RÔHITAKASTÛPA or Lôhitaka-stûpa 盧醯咀迦窣都波 or 赤塔 lit. the red Stûpa. A Stûpa built by As'ôka 50 li W. of Môñgali on the spot where Maitrîbala rādja offered his blood to feed starving Yakchas.

RÔHITAMUKTI or Lôhitamukti 盧呬胝訶目多 explained by 眞珠 lit. real pearls. One of the Sapta Ratna, the class of red pearls or rubies.

ROHU or Roh 曷羅胡 An ancient city and province of Tukhâra, S. of the Oxus.

▲ RUDRAKA RÂMAPUTTRA 鬱頭藍子 lit. Rudraka the son of Râma. An ancient richi of Magadha, one of the earliest teachers of S'âkyamuni.

RÛPA 色 lit. form. 1., One of the 6 Bâhya ayatana or outward perceptions (六塵) the perception of form. 2., One of the 5 Skandhas (q. v.) or psychological constituents of human nature, the organic body (色身).

▲ RÛPADHÂTU or Rûpâvatchara 色界 lit. the region of form. The second of the 3 worlds (v. Trâilôkya) into which every universe is divided, the world of form, comprising the 18 Brahmâlôkas (divided into 4 Dhyânas). The

inhabitants of this region have all the same form of appearance, they have neither sexual distinction, nor do they require clothes, though they appear as if dressed. Life lasts there from half a kalpa to 16,000 kalpas and the height of the body differs likewise in the different Brahmâlôkas, measuring half a Yôdjana in the lowest and 16,000 Yôdjanas in the highest Brahmâlôka.

RÛPYA 銀 lit. silver. The second of the Sapta Ratna.

S

S'ABDAVIDYÂ S'ÂSTRA 聲明

論 lit. a luminous treatise on the sounds. One of the so called 5 luminaries (五明), a philosophical work by Añs'uvarmma on the various meanings and derivations of words.

SADÂPARIBHÛTA 常不輕 lit. one who habitually never slights (others). A fabulous Bôdhisattva, so called because though himself neglected he never slighted others. One of the ancient Djâtakas (i.e. forms of preexistence) of S'âkyamuni, when he was slighted by 500 Bôdhisattvas under the leadership of Bhadrâpâla, by 500 Upasakas headed by Simhatchandra and by 500 Bhikchunîs under Sugata tchêtanâ.

SADDA (Pâli. Saddan) 聲 lit. sound. One of the 6 Bâhya ayatana (Pâli. Sannya khando) or outward

perceptions (六塵 lit. 6 atoms of dust), the perception of sound.

SADDHARMA (Pāli. Saddhamma)

妙法 lit. the wonderful law. A certain Mahābrahmā who appeared from the South to eulogize Mahābhīdžñādžñānābhibhu. The corresponding passage in Sanskrit texts reads Sudharma.

SADDHARMA LAṅGKĀVATĀRA

(Singh. Saddharmāṅkarē) v. Laṅgkāvatāra.

SADDHARMA PRATIRŪPAKA

像法 lit. the law of images. The religious systems established by the different Buddhas are subject to a certain process of development and decay, which may in every case be divided into three stages: rise, progress and decline. The first of these 3 phases is called 正法 lit. the true law, the period of true religion; the second is styled 像法 lit. the law of images or fanciful religion; the third and last epoch is named 後法 lit. the later law or the period of declining religion. In the case of S'ākyamuni the first period of the system or church established by him dates from his death and lasted 500 years; the second period then lasted 1,000 years, whilst the third period is to last 3,000 years. At the end of that time Māitrēya will re-establish Buddhism which will then again pass through a similar process of rise, progress and decline, when a new Buddha will appear, and so on *ad infinitum*.

SADDHARMA PUṇḌARIKA SŪ-

TRA 薩曇分陀利經 or 正法華經 lit. the sūtra called the lotus of the true law, or

妙法蓮華經 lit. the sūtra called the lotus of the wonderful law. One of the 9 Dharmas or principal canonical books of the Nepaulese; the standard classic of the so called Lotus school (蓮宗) in China, said to have been composed in Baktria (夏國) shortly before the beginning of the Christian era and first brought to China A. D. 300. The Chinese text—in the form in which we have it now—does not in every particular tally with the Sanskrit original. The whole work is strongly saturated with the leading ideas of the Tantra school, and seems to have been enlarged upon by more than one hand. One of the chapters (ch. 24) which treats on Kwanyin (v. Avalôkitês'vara) is commonly published as a separate work and the devotees of Kwanyin use it as their favourite classic.

SADDHARMA PUṇḌARIKA

SAMĀDHI 法華三昧 lit. the Samādhi (called) the flower of the law. A degree of ecstatic meditation, said to have been mastered especially by Vimalanêtra.

SADVAHA 娑多婆阿 or 引

善 lit. he who conducts the pious, or 引正 lit. he who conducts those who are true. A king of

Kôsala noted as the special patron of Nâgârdjuna.

SÂGALA v. S'âkala.

SÂGARA 娑竭羅 or 娑伽羅 explained by 鹹海 lit. salt sea (ocean). A Nâga king whose palace refulgent with pearls is situated at the bottom of the ocean N. of the Mêru. He is worshipped in China as the principal dragon king (龍王) and especially invoked for rain in seasons of drought. He is also counted among the 24 Dêva Âryas (天尊). A daughter of his attained at the age of 8 years to the state of Buddhahship through the tuition of Mañdjus'ri.

SÂGARAMATI 海慧 lit. the wisdom of the sea. A learned priest of Nâlanda, a follower of the Mahâyâna school, who acted as a delegate in public disputations with heretics.

SÂGARA VARADHARA BUDDHI VIKRÎḌITÂBHIDJÂNA 山海慧自在通王 lit. the king whose wisdom and independence reaches over mountains and seas. The name under which Ânanda will re-appear as Buddha in Anavanâmita vâidjayanta during the kalpa Manôdjñas'abdhâbhigardjita.

SAHA or Sahalôka or Sahalôka-dhâtu (Mong. Ssava Jirtintchu) 娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of extreme suffering, or by 千世界之都 lit. the metropolis of a great chiliocosmos. The

inhabited portion of every universe, embracing all those who are subject to transmigration and for whose sake Buddhas appear. It is divided into 3 worlds (v. Trâilôkya) and ruled by Sahâmpati. SAHÂMPATI (Singh. Sampati) v. Mahâbrahmâ Sahâmpati.

S'ÂIKCHA or S'âikohya (Pâli. Sekkhiyâ) 去又迦羅尼 explained by 應當學 lit. one who ought to study, or subjects which ought to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. 1., A general term for those who are under instruction (學者 lit. scholars) especially lay-novices. See under Arhan. 2., A section of the Vinaya called 衆學法 lit. laws for the community of disciples, and consisting of a series of 100 regulations with reference to the conduct of novices.

SAKCHI or S'akti or S'as'i 舍支 (Sakchi) or 設施 (S'as'i) lit. one who made a sacrifice. This rendering refers to the legend according to which a hare (s'as'i) once threw itself into the fire to offer its flesh as food for others, whereupon Indra transferred the remains of the unselfish hare to the centre of the moon where it is now visible to the eyes of the credulous Chinese Buddhist as "the man in the moon." The wife of Indra (v. Vêmatchitra) adopted the name of the hare and was thenceforth called S'as'i (舍支). The Tantra school gave

every deity its Sakti or consort and speculation enlarged the meaning of the term still further making it designate female energy or the female principle (Yôni).

S'ÂKALA or Sâkala (Pâli. Sâgala.

Pâli. Sâgala. Singh. Sangala)

奢羯羅 An ancient city in the Punjab, the Sagala of Ptolemy.

According to Hientsang it was the ancient capital of Tchêka and once (under Mahirakula) the metropolis of the whole Punjab, situated near the present village of Sanga a few miles S.W. of Umritsir (Lat. 31°38 N. Long. 74°49 E.).

S'AKRA (Pâli. Sakka. Singh. Sekra)

釋迦 or **帝釋** or **釋** or **釋**

迦婆 explained by **能天主**

lit. valiant Lord of dévas; or

S'akra Dêva **釋迦提婆** or

S'akra Indra or S'akra Devendra

釋迦提婆那因 or **釋提**

桓因 explained by **天帝釋**

lit. S'akra the lord (Indra) of the

dévas; or S'akra Trâyastrims'as

忉利帝釋 or **忉利天王**

lit. king of the dévalôka (called)

Trâyastrims'as (q.v.). Common

epithets of Indra as ruler of the

dévas. See under Indra.

S'AKRÂDITYA **樂迦羅阿逸**

多 explained by **帝日** lit. the

sun of the ruler (S'akra). An

ancient king of Magadha, who

reigned some time after S'âkyamuni's death.

S'AKTI v. Sakchi.

S'ÂKYA (Singh. Sâkyâ. Burm.

Thakia) **釋迦** explained by **仁** lit. charity, pity, or by **能仁** lit. mighty in pity. The surname of the royal family of Kapila vastu, an offspring of which S'âkyamuni Buddha was. A complete genealogical table given in many Chinese texts traces the descent of the S'âkya family from the famous 5 kings of the Vivartta kalpa (**成劫五王**) headed by Mahasammata (**大三末多**) who were succeeded by 5 Tchakravartîs (**正轉輪王**) as the first of whom Mûrdhadjarâdja (**頂生王** lit. a king born out of the head) is mentioned. Then follows a series of 19 kings whose names are all given, the first being Tchêtiya (**捨帝**) the last Mahâdêva (**大天**). The latter is succeeded by a series of 5000 kings, by another series of 7000, one of 8000, one of 9000, one of 10,000 and one of 15,000 kings whose names are not given. Gâutama (q.v.) of the race of **甘蔗** (Kama ?) opens then a series of 1,100 kings, the last of whom is called **懿師摩** Is'ma or Is'vaku (v. Iksvaku) which is supposed to be but another name for Kama (the Indian God of love). He reigned in Pôtala and with him the historic period may be supposed to begin. He originated the patronymic S'âkya (v. Iksvaku) by which his descendants in Pôtala and especially in Kapila-vastu which latter city was found-

ed by four of his sons banished by him—were thenceforth known. S'ākyamuni was one of his descendants in the 7th generation. After the destruction of Kapilavastu and the almost total massacre of the S'ākya princes by Virūḍhaka four survivors of the family founded the kingdoms of Udyana, Bاميان, Himatala and S'āmbī.

S'ĀKYA BÔDHISATTVA 釋迦菩薩 One of S'ākyamuni's Djātakas or previous forms of existence, when he was known as Phrabāpala (q. v.).

S'ĀKYA BUDDHA 釋迦薩 The title given to S'ākyamuni after his attaining to Buddhahship.

SĀKYAMITRA 釋迦蜜多羅 explained by 能友 lit. powerful to befriend. A follower of the Madhyimāyāna school, who wrote many commentaries on philosophical works.

S'ĀKYAMUNI (Burm. Thakiamuni. Tib. Shakja thubpa. Mong. Shigamuni or Burchan Bakshi) 釋迦牟尼 or **釋迦文** explained by 能仁 (S'ākya) 寂默 (muni) lit. (one who is) mighty in charity (and dwells in) seclusion and silence. The last of the 7 ancient Buddhas (v. Sapta Bad-dha), one of the Sapta Tathāgata, the 4th of the 1,000 Buddhas of the present Bhadrakalpa. The name under which Chinese Buddhists—in preference to the term Gāutama used by other Buddhistic

nations—commonly quote the reputed historical founder or reformer of their church. His personal history is an indispensable key to the understanding of Buddhistic dogmatology, for every single dogma is believed to have been evolved from the inner experience or intuitive consciousness of this one man. A careful study of the Lalitavistara (q. v.) or of a popular extract from it (e. g. 釋迦如來成道記 lit. account of the way in which S'ākya Tathagata attained to Buddhahship) is therefore indispensable to the student of Chinese Buddhism. The following is an outline of the principal events in his life.

Various forms of preexistence (Djātakas) to the number of 500 or 550 are recorded, in the course of which he worked his way up through as many different stages of transmigration from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (see for instance under Māitribalarāja, Kapiṇḍjalarāja, Mayūrarāja etc.) the utmost unselfishness and charity. He finally attained to the state of Bôdhisattva (v. Prabhāpala). Reborn in the heaven Tūchita he considered how and where on earth he ought to be reborn as Buddha. The S'ākya family of Kapilavastu was pointed out to him as the worthiest, and within this family Māyā the young wife of S'uddhōdhana was declared

to be the purest woman on earth. Consequently he descended, in the form of a white elephant (see under Bôdhisattva), and entered through Mâyâ's right side into her womb, on the 8th day of the 4th month 1025 (correctly 622) B. C. Whilst residing there he was visited three times every day by all the Buddhas who came from the 10 points of the compass (v. Prabhûtaratna) to comfort him. On the 8th day of the 2nd month B. C. 1025 (correctly 621) Mâyâ was standing in Lumbinî under an Asôka tree (or Sâla tree) when she was painlessly delivered of a son who came out of her right side, being received by Indra the representative of the popular religion and forthwith baptized (v. Mûrddhâbhichikta) by 9 Nâga kings, whereupon the little babe walked 7 steps towards each of the 4 points of the compass and pointing with one hand to heaven with the other to earth pronounced with a lion's voice (v. Simhanâda) the following stanza "I have received the body of my very last birth; of all beings in heaven above and under the heavens there is but myself alone to be honoured." At the moment of his birth an Udambara flower appeared and a series of 42 miraculous events (earthquakes, flashes of five-coloured light, lotus-flowers etc.) announced to all the universe the birth of a Buddha. His body exhibited strange marks

(三十二相 lit. 32 figures, and 八十種好 lit. 80 forms of beauty) which were interpreted by Asita as the characteristic marks of Buddhaship (v. Lakchana). Thereupon he received the name Sarvârthasiddha. His mother died 7 days after his birth but his aunt Mahâpradjapati took charge of him. When 3 years old (B. C. 1,025 or 619) he was presented in a S'ivaitic dâvâlaya, when all the statues there prostrated themselves before him thus acknowledging the superiority of Buddhism over S'ivaism. Hence he received the name Dêvatidêva. When 7 years old (B. C. 1,021 or 615) he began to study the 5 Vidyâ s'âstras (五明 lit. 5 luminaries) under Arata Kâlâma and Rudrakârâma putra, and was taught gymnastics by Kchântidêva (摩提提婆). When ten years old (B. C. 1,018 or 612) he excelled all other youths in strength of body; he threw an elephant to some distance (v. Hastigarta) and shot an arrow so deep into the ground that it laid bare a fountain of water which possessed miraculous healing powers (v. S'arakûpa). He was married to Yâs'ôdharâ but had a number of concubines besides. When he was 19 years old his conversion was brought about through S'uddhâvâsadêva who presented himself before the youth successively in the forms of an old man, a sick man, a corpse and a religious

mendicant, and managed more-over to excite in him disgust with the pleasures of his harem. His father sought to divert his mind by sensual excitements and by proposing to him the career of a Tchakravartti (*i.e.* a military conqueror of the world), but strengthened by S'uddhavaśa déva he conquered these temptations of lust and ambition by suddenly flying from home in the night of the 8th day of the 2nd month B. C. 1,003 or 597. Yakchas, Dévas, Brahmā, Indra and the Tchatur Mahāradsjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a short but futile attempt to study under Arata he spent 6 years in solitude on the Himālaya testing the efficacy of heretical *i.e.* Brahmanic and S'ivaitic meditation. Dissatisfied with the result he paid another short visit to his former teachers Arata and Rudraka and repaired then to Gayā to try selftorturing asceticism. [About that time his son Rāhula (q. v.) was born]. He spent 6 years in Gayā during which time he used to eat but one grain of hemp and one grain of wheat per day. But seeing at last the uselessness of such fasting and selftorture he strikes out a new path thenceforth. As his body is threatening to break up he accepts the assistance of dévas who bathe him with perfumes.

They also induce 2 shepherdesses (Nanda and Bala) to supply him with rice boiled in milk. Resting on a couch which Indra prepares for him he gives himself up to meditation, in the shade of a Bôdhitree (v. Bôdhidruma). There he encounters Māra and his armies who tempt him and fight with him under various disguises and finally through Māra's 4 beautiful daughters; but all in vain: they cannot even interrupt the course of his meditation which carries him now to the final goal of absolute intelligence (v. Bôdhi). He becomes Buddha in the night of the 8th day of the 12th month B. C. 998 (or 592). The spirits of the earth forthwith communicate this news to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards 2 merchants Trapus'a (提謂) and Bhalika (波利) passing by make him an offering of barley and honey. Soon he gathers round himself 5 disciples Kāuṇḍīya, Bhadrīka, Vāchpa, As'vajit and Mahānāma. With them he starts from the Bôdhidruma (B. C. 997 or 591) and preaches for the first time in Mrigadāva, whereupon his 5 disciples attain to the state of Arhat and 1,000 more are converted. In the course of the following year he preached especially to Nāgakings (*i. e.* he directed his efforts against the

popular snakeworship). The year 995 (or 589) B. C. was marked by the conversion of S'āriputta and Māṇḍgalyāyana with 250 other persons. In the course of the following year Anāthapiṇḍika presented S'ākyamuni with the Djētavana. In the year 991 (or 585) B. C. a victory was gained over S'ivaism in the conversion of Añgulimālya and his followers, after which S'ākyamuni ascended to Tūchita in order to convert his mother, and stayed there 90 days. Meanwhile Prasēnadjit frightened by S'ākyamuni's non-return ordered Māṇḍgalyāyana and the dēya Vis'vakarman to transform themselves (sic) into artists, to ascend to Tūchita and to take a likeness of Sākyamuni. They did so and carved a statue in sandalwood which thenceforth became an object of worship. Here we have the origin of Buddhistic idolatry. On S'ākyamuni's return the statue lifted itself up into mid-air and respectfully saluted him, whereupon S'ākyamuni prophesied that one of his disciples, Mātanga (摩騰 or 摩頂), should be reborn 1,000 years after his entrance into Nirvāṇa and go to China where he should do much good to dēvas and men, a prophesy which was fulfilled—as Chinese texts assert—in 64 A.D. when Kās'yapa Mātanga (迦葉摩騰) accompanied the messengers of the emperor Ming-ti to China where he introduced the above

mentioned statue and the so called Sūtra of 42 sections (四十二章經). In 990 (or 584) B. C. he visited Magadha and converted Vatsa; in the following year he predicted the future of Māttrēya, and the year after the revisited his birthplace Kapilavastu where he preached to his father. From the year 983 (or 577) B. C. to the time of his death he seems to have given particular attention to doctrinal expositions, for almost all the important Sūtras date from this period: he is said to have delivered the Samyuktasañchaya piṭaka in 983 (or 577) B. C., the Pradjñāpāramitā in 982 (or 576) B. C., the Vinaya piṭaka in 980 (or 574) B. C., the Suvārṇaprabhāsa and the Saddharma puṇḍarika in 950 (or 544) B. C. and finally the Parinirvāṇa sūtra in 940 (or 453) B. C. The year 977 (or 571) B. C. was marked by the conversion of Ānanda, the year 970 (or 564) B. C. by the admission of Pradjāpatī and other women to the rights of priesthood. When he felt that his end was drawing near, he turned his way to Kus'inagara. Heaven and earth began to tremble and loud voices were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara a poor workman, Tchunda, offered him a meal and though he had just refused the offerings of the highest and richest on

earth, he accepted this offer, to show his humility "for the sake of humanity." Immediately afterwards he declared he was dying and went out to a spot where 8 Sâla trees in groups of two were planted together. Resting on his right side he gave his final instructions to his disciples, reminded them of the immortality of the spiritual body (v. Dharmakâya) and then gave himself up to contemplation. Passing through the 4 degrees of Dhyâna, and thence into Samâdhi he lost himself into Nirvâṇa and thus his earthly career was ended. His disciples put his remains into a golden coffin which immediately grew so heavy that nobody could move it. But suddenly his mother Mâyâ appeared bewailing her son, when the coffin lifted itself up, the lid opened and S'âkyamuni appeared saluting his mother with folded hands. Afterwards when his disciples wanted to perform the ceremony of cremation, they were told that his body as that of a Tschakravartî could not be consumed by common fire, when suddenly a jet of flame burst out of the mystic character on Buddha's breast (v. Svastika) and reduced his body to ashes.

It is clear from the above sketch of S'âkyamuni's life that he passed through certain stages of development which mark the march of his intellect across the borders of the popular religions, Brahminism and

S'ivaism, before he founded that new religion, which has subsisted ever since, though he could scarcely do more than lay the most primitive foundations of an ecclesiastical system, before he died. As regards his teaching he displayed great liberality and tolerance adopting for instance all those deities which were decidedly popular though he indeed assigned to them a signally inferior position in his system. Those Brahmanic and S'ivaic sects however which were plainly immoral he attacked and fought against with all weapons at his command, conquering generally more through superiority of magic power than through logical argumentations. He remodelled almost every Brahmanic dogma so far as it was necessary to destroy its pantheistic character for which he substituted his downright atheism. But it is significant that he placed every Brahmanic doctrine into a new light by the preponderance of ethical treatment which characterized his teaching to the almost total exclusion of pure metaphysics. The religious system founded by him underwent in after ages many successive and more or less consistent changes for which see under Mahâyâna Hinâyâna and Madhyimâyâna, but through amalgamation with S'ivaism it has also been distorted in the teachings of the Yôgatchâra (Tantra) school.

As regards chronology it is to be remembered, that all Buddhists reckon by the year of S'ākyamuni's entrance into Nirvāṇa, in the same way as our Christian era is based on the year of Christ's birth. Southern Buddhists have fixed upon the year 543 B. C., Chinese Buddhists upon the 53rd year of the emperor Mu 穆 of the Chow dynasty. Both statements may be correct. The difference—a difference of 406 years—arises only when we determine the 53rd year of Mu's reign. For according to a system of chronology now in vogue in China it would correspond to the year 949 B. C. But the correctness of this system of chronology which has been set up under the Sung dynasty (960-1278 A. D.) is questioned by the best Chinese scholars whose computations differ from the popular system of chronology by about 200 years. The chronology of Chinese Buddhism cannot therefore be settled until the national chronological system of China is satisfactorily sifted.

S'ĀKYASIṂHA (Mong. Shakin ün arslan) 釋迦師子 lit. S'ākya, the lion. A title of S'ākyamuni who is in consequence of his moral excellence compared with the lion, the king of the beasts. See also Siṃhanāda.

S'ĀKYA TAṬHĀGATA 釋迦如來 A title of S'ākyamuni Buddha. See under Taṭhāgata.

SĀLA 娑羅 or 沙羅 explain-

ed by 堅固 lit. firm and solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. 1., An immense timber tree, the *Schorea robusta*, which yields the famous teak wood. A tree sacred to Buddhists since S'ākyamuni's conception birth and death took place in the shade of Sāla trees. 2., One of the titles (Sāla or Salarādja 娑羅王) given to every Buddha as to "the most victorious" conquerors of vice and passion. 3., Name of a bird, more commonly called S'āri (q. v.).

SALARIBHU 娑羅梨弗 An ancient kingdom or province in India. Exact position unknown.

S'ĀLĀTURA 娑羅觀羅 or incorrectly 婆羅觀羅 or 都羅 An ancient city in Gandhāra, near the Sindh, the birthplace of Pāṇini.

S'ĀLĒNDRA RĀDJA 娑羅樹王 lit. king of the Sāla tree. The name under which S'ubhavyūha is to reappear as Buddha. See also under Sāla.

SAMĀDHI (Pāli. Samato) 三摩提 or 三摩地 or 三昧 or 三昧 or 定 explained by 等持 lit. self-possession (sam-ādhā) or by 正定 lit. correct tranquillity; or 奢摩他 (samādhā) explained by 止息 lit. to retain the breath (absolute rest), or by 寂靜 lit. listless stillness. One of the 7 sections of

wisdom (v. Bôdhyanga), as such often quoted as **定覺** lit. the Bôdhyanga called tranquillity and explained by **了徹禪定** lit. the understanding of and passing through contemplation and tranquillity. It has been variously defined as perfect tranquillity (Hardy), meditative abstraction (Turnour) or self-control (Burnouf). The Chinese definitions **等持** self-possession and **正定** correct tranquillity are probably based on different etymologies, the former explaining Samâdhi as a compound of sam and âdhâ (self-possession), the latter deriving it from the root dhara to bear, to endure. Two elements, the one moral, the other metaphysical, appear to constitute the idea of Samâdhi, and accordingly we find Samâdhi sometimes explained in an ethical sense by **解脫** (mukti) lit. deliverance sc. from the bondage of passion and vice, or interchanged with **禪** lit. contemplation (v. Dhyâna). Samâdhi signifies the highest pitch of abstract ecstatic meditation, a state of absolute indifference to all influences from within or without, a state of torpor of both the material and spiritual forces of vitality, a sort of terrestrial Nirvâṇa consistently culminating in total destruction of life. "He consumed his body by Agni (the fire of) Samâdhi" is a common phrase expressive of the effects of such ecstatic ultra-mystic self-annihila-

tion. This theory, as the first patron of which Mâudgalyâyana is mentioned, was originally a natural reaction against the austerities of practical asceticism which characterized primitive Buddhism. But the hair splitting scholasticism into which the Mahâyâna school degenerated carried it to an extreme and invented innumerable degrees of Samâdhi differing from each other but in name. The only distinctions of any practical import consist in this, that Dhyâna (q.v.) commonly represents the lowest degree of contemplative quietism, Samâpatti (q.v.) the approach to and Samâdhi the final attainment of absolute quietistic indifference and final cessation of all bodily or mental activity.

SAMÂDHÎBALA 定力 lit. the power of tranquillity. One of the 5 moral powers (v. Bala), the power of ecstatic meditation. See under Samâdhi.

SAMÂDHÎNDRYA (Pâli. Samâdhi indra) **定根** lit. the root of tranquillity. One of the 5 roots or organs (v. Indrya), the organ of ecstatic meditation (v. Samâdhi).

SAMADJÑA SAMGHÂRÂMA 娑摩若僧伽藍 or **明賢寺** lit. the monastery of the bright sage. An ancient vihâra 60 li W. of Kustana built for Samadjña (**明賢** lit. the bright sage) who "by his supernatural faculties was

constantly shedding abroad a bright light."

SAMAKAN 颯秣建 or 撒馬兒罕 An ancient city and province of Bokhara, the present Samarkand in Lat. 39°56 N. Long. 66°50 E.

SAMANTARHADRA 普賢 lit. the wide spreading sage. A fabulous Bôdhisattva attending upon Ratnatêdjôbhyudgatarâdja and residing somewhere in the East. The special patron of those who study the Saddharma puṇḍarika. Many Dharanis are ascribed to him. He is one of the 4 great Bôdhisattvas of the Tantra school, with the attribute **大行** lit. great activity.

SAMANTA MUKHA DHÂRANÎ SÛTRA 普門陀羅尼經 A Dhâraṇî (q.v.) said to have been expounded by S'âkyamuni at Vâis'âlî.

SAMANTA PRABHÂSA 普明 lit. wide-spreading brightness. The name under which each of the 500 Arhats (q.v.) will reappear as Buddha.

SAMÂPATTI (Tib. Sñoms par hdjug pa) **三摩鉢底** explained by **欲入定** lit. striving to enter (the state of) quietism. A degree of abstract ecstatic meditation preparatory to the final attainment of Samâdhi (q.v.). This explanation is (like the Tibetan rendering) based on the derivation sama (indifference) âpatti (to arrive), and signifies therefore the process by which people may

arrive at the perfection of indifference (Samâdhi). Southern Buddhists seem to differ here, for Clough defines samâpatti as "the result and enjoyment of superior perfection," and Turnour by "the enjoyment of abstraction (which is called Samâdhi) or sanctification."

SAMATA or Samataṭa or Samôtaṭa 三摩呬吒 An ancient kingdom close to the sea at the mouth of the Brahmaputra.

SÂMAVÊDA or Sâmavēda sanhitâ 娑磨 or 平論 lit. the s'âstra of pacification, or **歌詠** lit. hymns and chants. The third portion of the Vêda, a sort of prayerbook with a collection of hymns to be sung by the choristers at public sacrifices. Chinese texts explain it to be "a description of national ceremonies of the 10 forms of music and military art."

SAMAYA (Tib. Dous) **三摩耶** explained by **短時** lit. a short period. General appellation of the different seasons of the year.

SAMBHÂVA 好城 lit. the good city. The realm in which Mahâbhîdjânâdjânâbhibhu is to appear as Buddha.

S'ÂMBÎ 商彌 An ancient kingdom on the southern slope of the Hindoo-koosh founded by refugees of the S'âkya family. The region near Chitral in Lat. 35°35 N. Long. 72°27 E.

SAMBÔDHI v. Bôdhi.

SAMBÔDHYANGA v. Bôdhyanga.

SAMBHÔGA or Sambâtta 三菩

伽 An ancient richi of Mathurâ.

SAMBHÔGA KÂYA 三菩伽迦

耶 or 報身 lit. the body of compensation (le corps don't les jouissances sont complètes. Julien). One of the 3 characteristic qualities (v. Trikâya) of every Buddha, a form of appearance which is in perfect accordance with and a due reward for his merits. It corresponds to the 3rd Buddhakchêtra (q.v.).

SAMDJAYA or Saṃdjayavâiratti

珊闍耶 or 珊闍夜毗羅

胝 1., A king of Yakchas. 2., The heretical teacher of Mâudgal-yâyana and S'âriputta. One of the 6 Tirthyas.

SAMDJÎVA 等活 or 更活 lit.

resurrection. The first of the 8 large hot hells (v. Naraka) so called because every criminal there is after death forthwith reborn in the second hell (Dâlasûtra).

SAMDJÎNA SKANDHA or Saṃ-

djñâna (Pâli. Saññâna Kkhanda.

Singh. Sannyâ) 想 lit. thought, idea. One of the 5 Skandhas (q.v.), perception by means of the senses. Csoma defines it as "consciousness," Burnouf as "idea."

SAMGHA (Burm. Thanga. Tib.

dGe hdun. Mong. Chubarak) 僧

伽 or 僧 1., The assembly of

priests, as such also called Bhik-chu saṃgha (比丘僧), constituted by at least 4 priests, and empowered to hear confession, to grant absolution, to admit persons

to holy orders etc. Their chairman is called Sthavira or Upâdh-yâya. 2., The third constituent of the Buddhist trinity (v. Tri-ratna) a deification of the *communio sanctorum*, or the Buddhist church.

SAMGHA same as Asaṃgha.

SAMGHABHADRA 僧伽跋陀

羅 or 衆賢 lit. the sage of the assembly. A learned priest of Cashmere, a follower of the Sarvâstivâdâh school, the author of many philosophical works.

SAMGHADÊVA 僧伽提婆 ex-

plained by 衆天 lit. the dêva of the assembly. A title of honour.

SAMGHÂDIS'ÊCHA (Singh. Saṃ-

ghâdisêsa) 僧伽婆尸沙 A section of the Vinaya, a series of 13 commandments (regarding the two sexes and the mutual relations of priests) the violation of which is to be confessed before an assembly of at least 20 priests.

SAMGHAGÂRÂM v. Saṃghârâma.

SAMGHÂNANDI 僧伽難提 A

prince of S'râvasti, who could speak when born, entered upon monastic life when 7 years old within his father's palace and retired to a cavern 12 years later. Discovered by Râhulata, he laboured as the 17th patriarch until he was transformed under a tree when his corpse proving immovable was burned there.

SAMGHAPÂLA 僧伽婆羅 A

Burmese priest who A. D. 506 introduced the first alphabet in

China for the transliteration of Sanskrit.

SAMGHĀRĀMA or *Saṃghāgāram* (Burm. Kium. Siam. Vat. Tib. dGon pa. Mong. Kiit or Ssūmā) **僧伽藍摩** or **僧伽羅摩** or **僧伽藍** or **僧藍** or **伽藍** explained by **衆園** lit. the garden of the assembly, or by **僧房** lit. dwelling of priests. A monastery or nunnery; originally the term *Saṃghārāma* designated only the park surrounding a monastery but was afterwards transferred to the whole of the premises and interchanged as a synonyme with *vihāra* (q.v.).

SAMKĀS'YA (Pāli. *Samkassa*. Tib. *Sgra chen*) **僧迦舍** or **僧伽施** An ancient kingdom and city in Central India (v. *Kapitha*). The modern *Samkassam*, now a village 45 miles N.W. of *Canouge* (Lat. 27°3 N. Long. 79°50 E.).

SAMGHĀTA **衆合** lit. union of the assembly or **衆磕** lit. the clattering of the assembly. The 3rd of the 8 large hot hells (v. *Naraka*), formed by 2 ranges of mountains which continually clapping together squeeze the criminals into an unshapely mass. Life lasts there (corresponding to life in the heaven *Yama*) for 2,000 years but 24 hours there equal 200 years on earth.

SAMGHĀTĪ (Singh. *Sangalasivura*. Burm. *Thingan*. Siam. *Languti*. Mong. *Majak*) **僧伽底** or **僧伽梨** or **僧伽黎** explained

by **合** lit. united, or by **重** lit. composite, or by **重雜衣** lit. a robe made up of various pieces. The double or composite robe, part of a priest's attire, reaching from the shoulders to the knees and fastened round the waist. It is often confounded with *Kachāya*. **SAMKAKCHIKĀ** (Mong. *Jeke Majak*) **僧脚崎** or **僧祇支** or **僧脚差** or **僧祇**. The same as *Uttarāsāṃghātī* (q.v.).

SĀMĀKHYA (Pāli. *Sāṅkha*) **僧企耶** or **僧佉** or **數論** lit. treatises on numbers, explained by **說二十五諦義者** lit. discourses on the meaning of the 25 principles. This explanation refers to the 24 elements of nature and to the spiritual element (*Purucha*) which with their modifications through the 3 *Guṇas* (**求那** or **塵**) lit. atoms of dust form the principal factors of the so called *Sāṃkhya* system. This atomistic school founded by *Kapila* a few centuries before *S'ākya-muni* teaches the eternity of self-transforming nature or *Pradhāna* (**自性**) and the eternity and multiplicity of human souls (v. *Purucha*).

SĀMĀKHYĪKAS **數論外道** lit. heretics (who study) the treatise on numbers, or **遍計** lit. general application of numbers. The followers of the *Sāṃkhya* school.

SĀMMATĪYAS or *Sāṃmatāḥ* **三彌底** or abbrev. **彌底** or **正**

量部 lit. the school of true measures. Followers of the Hinâyâna school whose sect split into three branches called Kâmrpkullakâh, Âvantikâh and Vatsiputtri-yâh.

SAMÔTATA v. Samatata.

SAMPAHA 三波訶 Another name for Malasa.

SAMSKÂRA 行 lit. action. This is not a translation of the metaphysical term Saṃskâra (lit. illusion) but a substitution of the ethical term Karman which in the theory of the 12 Nidânas corresponds to Saṃskâra. The latter is variously defined as illusion (Hodgson), notion (Csoma), idea (Goldstücker) and discrimination (Hardy).

SAMVADJI 三代恃 Another name for Vridji.

SAMVARTTA KALPA (Pâli. Saṃvatta kappā. Mong. Ebderekoi Galab) 壞劫 or 滅劫 lit. the kalpa of destruction. The period of destruction to which every universe is subject (v. Kalpa) is on account of its length of duration called a Mahâkalpa (q.v.), and includes 46 small kalpas or interim kalpas during the first 7 of which the world up to the first Dhyâna (inclusive) is assailed by fire, in the 8th kalpa water covers the world up to the 2nd Dhyâna (incl.), then follow again 7 kalpas of gradual destruction by fire, then again a deluge of water for 1 kalpa, and so on until the 64th kalpa in which a great wind

finishes the work of destruction which includes the whole universe with the only exception of the undestructible 4th Dhyâna. Consequently fire is at work for 56 small kalpas, water during 7 small kalpas and wind during 1 small kalpa.

SAMVARTTATTHÂHI KALPA

(Pâli. Sanvattatthâhi kappā. Mong. Choghossun Galab) 增滅劫 lit. the increasing (period of a) small kalpa of destruction. Each of the 64 small kalpas which form 1 Saṃvartta kalpa is like all other interim kalpas (別劫) opened by a period of increase (Saṃvarttatthâhi) during which time the destructive forces at work gain in intensity. It is followed by a period of decrease (減滅).

SAMYAGÂDJÎVA (Pâli. Sammâ-âdjîva. Singh. Samyakajiwa) 正

業 lit. correct profession, explained by 乞食 lit. (the profession of) a religious mendicant. One of the As'thânga mârگا, a characteristic of the state of Arhat, implying the renouncing of all worldly professions and the choosing of monastic life. See Bhik-chu.

SAMYAGDRICHTI (Pâli. Sammâ-ditthi. Singh. Samyak drishti)

正見 lit. correct view, explained by 能見眞理 lit. the faculty to discern the truth. One of the As'thânga mârگا, an indispensable attribute of an Arhat,

the power to distinguish truth and error, virtue and vice, implying strict orthodoxy.

SAMYAGVÂK (Pāli. Sammāvācchā. Singh. Samyak wachana)

正語 lit. correct speech, explained by **言無虛妄** lit. the faculty of) speaking neither nonsense nor falsehoods. The 3rd of the 8 characteristics of Arhatship (v. As'thānga mārḡa), the faculty of rendering precisely and echo-like every sound, word or sentence uttered in any universe.

SAMYAGVYÂYÂMA (Pāli. Sammāvāyāma. Singh. Samyak wya-gama) **正精進** lit. correct energy, explained by **修行無間** lit. ceaseless practice of asceticism.

One of the As'thānga mārḡa, one of the qualities of an Arhat, one of the 6 Pāramitās (q.v.).

SAMYAKKARMĀNTA (Pāli. Sammākammānta.) **正命** lit. correct life, explained by **專修淨法** lit. strict observance of pure principles. One of the As'thānga mārḡa, a necessary pre-requisite of every Arhat, the faculty of conducting oneself in every circumstance with perfect honesty and virtue.

SAMYAKPRAHĀNA (Pāli. Sammāpradhāna. Singh. Samyak pradhāna) **四正勤** lit. 4 perfect exertions. One of the 37 Bōdhipakchika dharma (q.v.), or the effort 1., after the birth of evil to cause it to be stopped for ever (**已生之惡令永斷**). 2.,

before the birth of evil to cause it never to be born (**未生之惡令不生**); 3., before the birth of merit to cause its birth (**未生之善令生**); 4., after the birth of merit to cause its increase and development (**已生之善令增長**).

SAMYAKSAMÂDHI (Pāli. Sammāsamādhi. Singh. Samyaksamādhi) **正定** lit. correct tranquillity, explained by **一心真空** lit. the whole mind truly annihilated. The last of the As'thānga mārḡa, the highest achievement of an Arhat, a degree of ecstatic meditation (v. Samādhi) which implies complete indifference and self-inanition.

SAMYAKSAMBÔDHI v. Anuttara samyak saṃbôdhi.

SAMYAK SAṂBUDDHA (Pāli. Sammasambuddha) **三藐三佛陀** explained by **正徧知** lit. correct equal knowledge. The 3rd of the 10 titles of S'ākyamuni. An epithet given to every Buddha.

SAMYAKSÂMKALPA (Pāli. Sammāsaṃkappa. Singh. Samyak kalpanāwa) **正思惟** lit. correct thoughts, explained by **心無邪念** lit. a mind free from wicked reminiscences. One of the As'thānga mārḡa, a characteristic of every Arhat, implying absence of hesitation and doubt, and purity of will and purpose.

SAMYAKSMRITI (Pāli. Sammāsati. Singh. Samyaksili) **正念**

lit. correct memory, explained by
專憶善法 lit. bent on keep-
ing in mind the good law. One
of the As'thānga mārṅga, a quali-
fication for Arhātship, implying
correct religious principles and
judgment.

**SAMYUKTĀBHIDHARMA S'ĀS-
TRA 雜阿毗達磨論** A
philosophical work by Dharma-
trāta.

SAMYUKTĀGAMA v. Āgama.

**SAMYUKTASĀN'TCHAYA PĪṬA-
KA 雜集藏** lit. collection of
miscellaneous pieces. A section
of Buddhistic literature, miscellan-
eous extracts from the canon.

S'ĀṆAKA 商那迦 A plant from
the fibres of which the robes for
Buddhist priests were woven.

S'ĀṆAKAVĀSA or **S'aṇavāsa** or
S'aṇavasika (Singh. **Sambhūta**
Sānavāsika) **商那迦縛娑** or
商諾縛娑 or **商那和修**
explained by **自然服** lit. will-
ing to serve. 1., A younger
brother of Ānanda. 2., The 3rd
patriarch, a native of Mathurā,
a Vāis'ya who was in his mother's
womb for 6 years. His birth had
been predicted by S'ākyamuni to
take place 100 years after the
latter's entrance into Nirvāṇa. At
the moment of his birth a S'aṇaka
plant sprouted suddenly up, whence
he derived his name. A Tibetan
tradition identifies him with Yas'as
the leader of the II Synod, and
this is confirmed by the Mahāvān-
so mentioning **Sambhūta Sānavā-**

sika in connection with the same
synod.

S'ANAIS'TCHARA 𑖦𑖦𑖦𑖦 𑖦𑖦𑖦𑖦 𑖦𑖦𑖦𑖦 𑖦𑖦𑖦𑖦
拆羅 explained by **土星** lit.
the land-constellation (*i.e.* Saturn).
A name of Sani the Hindoo regent
of the planet Saturn, identified
with the planet itself.

SAṆDJAYA v. Saṁdjaya.

SAṆDJĀNĀNA v. Saṁdjāṇāna.

SAṆGA v. Saṁgha.

SAṆGALA v. S'ākala.

SAṆGHANANDI v. Saṁghanandi.

SAṆGHAGĀRĀM or **Saṅgarāṇṇa**
v. **Saṁghārāma.**

SAṆGHĀṬI v. Saṁghāṭi.

SANIRĀDJĀ 𑖦𑖦𑖦𑖦 𑖦𑖦𑖦𑖦 A river
of Udyāna.

SAṆKAKCHIKA v. Saṁkakchika.

SAṆSĀRA (Singh. **Sangsāra**) **輪**
迴 lit. the turning back of the
wheel, explained by **生死大海**
lit. the great sea of life and death.
Human existence as subject to
transmigration.

SANYADATTA v. Kanakamuni.

SANSKRITA 𑖦𑖦𑖦𑖦 𑖦𑖦𑖦𑖦 or **𑖦𑖦𑖦𑖦** lit.
the characters of Brahmā, or
天竺語 lit. the Indian lan-
guage. Sanskrit (lit. *con-structus*,
symmetrically formed) is the clas-
sical language of the Hindoos, in-
troduced by the Aryan immigrants,
but—though a real language—
probably never spoken in its most
perfect and systematized form by
the mass of the people. It was
more the accomplishment of the
learned (the Brahmans) whilst the
common people spoke a form of
Sanskrit deteriorated by the in-

fluence of aboriginal and provincial dialects into Prakrit a specimen of which Pāli (q.v.) is. The more ancient Chinese translations of Buddhistic classics seem to have been derived from Pāli texts, the more modern ones appear to be based on Sanskrit originals. Hiuentasang who seems to have studied Sanskrit (about 635 A.D.) in the Punjab, found little difference between Sanskrit and Prakrit. The first alphabet for the transliteration of Pāli or Sanskrit into Chinese was introduced by Dharmarakṣa (曇摩羅察 explained by 法護 lit. guardian of the law) who is sometimes called "the Bôdhisattva from Tukhâra (月支菩薩) and who laboured in China 267—313 A.D. It consisted of 41 characters. Another alphabet of 42 characters was introduced in China A.D. 291 by Mōkchala (q.v.), one of 42 characters by Kumāradjiva (397—415 A.D.), another of 42 characters was brought to China A.D. 419 by Buddhahadra (佛馱跋陀羅 explained by 覺賢 lit. the intelligent sage) a native of Kapilavastu and descendant of Amritodâna. An alphabet of 50 characters was introduced in China A.D. 506 by Saṃghapāla (q.v.), one of 43 characters by Hiuentasang A.D. 645 (v. Mahâyâna dêva), one of 42 characters by Divakara (地婆訶羅 explained by 日照 lit. sun-beam) a native of Central

India who laboured in China 676—688 A.D. Again an alphabet of 42 characters was set up by S'ikchananda (q.v.) A.D. 695, one of 42 and one of 50 characters by Amôgha (q.v.) 733 A.D. The confusion occasioned by the existence of so many different alphabets was increased by several Chinese emperors who sanctioned alphabets of their own adoption, as for instance Jên tsung (A.D. 1,031) K'ang hi (A.D. 1,662) and K'ien lung (A.D. 1,750).

SAÑVARTṬA v. Saṃvartṭa.

SAPTA BUDDHA 七佛 lit. 7 Buddhas. Seven ancient Buddhas, 6 of whom were fore-runners of the historical founder of Buddhism. If they are not altogether fictitious personages, they may be considered an expression of the historic fact that Buddhism or something like it existed long before S'ākyamuni, who perhaps merely popularized and put into the form of a dogmatic and ecclesiastical system ideas and doctrines which had been promulgated centuries before him. Particulars see under Vipas'yin, S'ikhin, Vis'vabhū, Krakutchanda, Kanakamuni, Kās'yapa and S'ākyamuni.

SAPTA RATNA, 七寶 lit. 7 precious things. 1., The insignia of a Tchakravartti's office, enumerated as follows: 1., 金輪 a golden discus, 2., 玉女 concubines, 3., 馬 horses, 4., 象 elephants, 5.,

主藏神 guardians of the treasury, 6., **主兵臣** soldiers and attendants, 7., **如意珠** the Maṇi (q.v.). 2., For another series of Sapta Ratna, not necessarily belonging to a Tchakravartti, see Suvarṇa, Rûpya, Vâidurya, Sphaṭika, Rôhitamukti, As'magarbha and Musâragalva.

SAPTA RATNA PADMIVIKRÂMIN **蹈七寶華** lit. one who steps on 7 precious lotus flowers. The name which Râhula bhadrâ will assume as Buddha.

SAPTA TATHÂGATA **七如來** lit. 7 Tathâgatas (q.v.). In many Buddhistic temples there is a heptagonal stone pillar about 5 feet high, called **七如來寶塔** lit. the precious dagôba of the 7 Tathâgatas. The names of the latter are inscribed on the sides of the pillar, one on each side, as follows: **阿彌陀** (v. Amitâbha), **甘露王** (v. Amritôdanarâdja), **離怖畏** (v. Abhayaṃdada), **廣博身** (v. Vyâsa), **妙色身** lit. a body of wonderful colour or form, Ghocha rūpa kâya (?), **寶勝** (lit. precious conqueror, Ratna djina ?) and **多寶** (v. Prabhûta ratna). These seven personâges seem to have been arbitrarily chosen as a Buddhistic substitute for the 7 ancient Richis of the Brahmins.

S'ARADÂ **盛熱** lit. overwhelming heat. A season of the year, extending from the 16th day of the

3rd Chinese month to the 15th day of the 5th month.

S'ARAKÛPA **箭泉** lit. the arrow-fountain. A spring of mineral water (near Kapilavastu) laid open by an arrow shot from S'âkyamuni's bow.

S'ARAṆA GAMANA (Pâli. Saranagamana. Burm. Tharanâgon) v. Tris'araṇa.

S'ARAVATÎ v. S'râvastî.

SARCHAPA **芥子** lit. a grain of mustard (*Sinapis dichotoma*). A measure of length, the 10,816,000th part of a Yôdjana.

SARDJARASA **薩闍羅娑** A kind of gum.

S'ÂRIKÂ or S'âri or Sâla **奢利** or **舍利** or **舍羅** explained by **鶖鷲鳥** a long legged bird. The wife of Tichya, mother of S'âriputta, famous for the beauty and strength of her eyes which were compared with those of a bird called S'âri (gracula religiosa). Hence her name.

S'ÂRIPUTTRA or S'ârisuta or S'âradvatiputtra (Pâli. Sariputta. Singh. Seriyut. Burm. Thariputra. Tib. Sharü-bu or Saradwatü bu or Nid rghial) **奢利** **富多羅** or **奢利補怛羅** or **舍利弗多羅** or **舍利弗** or **舍利子** lit. the son of S'âri, or **鶖鷲子** lit. son of a long legged bird, or **身子** lit. son of the body (v. s'arîra). One of the principal disciples of S'âkyamuni, the most learned and ingenious of them, whence he received the

title **智慧** lit. knowledge and wisdom. He is also quoted as S'ākyamuni's "right hand attendant." He was born according to Fabien in "the hamlets of Nara" (**那羅聚落** Nālandagrāma ?) according to Hiuén tsang in Kālapināka (q.v.). His name is derived from that of his mother S'ārikā (q.v.). His father was Tichya, whence he is sometimes called Upatichya. Several S'āstras are ascribed to his authorship, and the followers of the Abhidharma look upon him as their founder. He died before S'ākyamuni, but will reappear in Virādja during the kalpa Mahāratnapratimandita as Buddha Padma-**prabha**.

S'ARĪRA (Pāli. Sarira. Mong. Sharil) **設利羅** or **舍利** or **實利** explained by **身** lit. body, or by **骨分** lit. particles of bones, or by **堅固** lit. firm. Bodily relics of any saint, the remains of the corpse gathered after cremation, usually of white or reddish colour and small size. They are objects of veneration, and preserved in Stūpas (q.v.). They are also called Dhātu or elements (**馱都** or **頭陀** explained by **堅實** lit. firm and essential).

SARPAHRIDAYA TCHANDANA v. Tchandanēva.

SARPĀUCHADHI SAMGHĀRĀMA **薩褒殺地僧伽藍** or **蛇藥伽藍** lit. the monastery of the snake-medicine. An an-

cient vihāra in Udyāna built on the spot where S'ākyamuni in one of his former Djātakas (when he was Indra) appeared in the form of an immense snake the flesh of which eaten by the people at once removed the famine and epidemic disease by which they were stricken.

SARVABUDDHASAMDARS'ANA

現一切世間 lit. (a realm which) appears in every universe. Name of the realm in which Mēgha dundubhisvara rādja lived.

SARVADA **薩縛達** explained by **一切施** lit. one who gives away all (in charity). One of the former Djātakas of S'ākyamuni when he out of charity resigned his kingdom and his personal liberty and became a Bôdhisattva.

SARVADJŅA **薩婆若** explained by **一切智** lit. universal knowledge. The highest degree of intelligence which S'ākyamuni obtained the moment when he became Buddha.

SARVADJŅĀDĒVA **薩婆慎若提婆** explained by **一切智天** lit. dēva of universal knowledge. A title of honour, an epithet given to every Buddha.

SARVALÔKABHAYĀSTAMBHITA VIDHVAMŚANAKARA **壞一切世間怖畏** lit. one who destroys the fears of all worlds. A fabulous Buddha, whose realm is placed N.E. of our universe, an incarnation of the 15th son of Mahābhidjñādnânābhībhu.

SARVALÔKADHÂTÛPADRA
VÔDVÊGA PRATYUTTÎRṆA
度一切世間苦惱 lit. one
who redeems men from the misery
of all worlds. A fictitious Buddha
who dwelled W. of our universe,
an incarnation of the 10th son of
Mahâbhadjâdjñânâbhibhu.

SARVAPUNYA SAMUTCHTCHAYA
集一切功德 lit. the ac-
cumulation of all merits and vir-
tues. A fanciful degree of ecstatic
meditation (v. Samâdhi).

SARVARUTAKÂUS'ALYA 解一
切衆生言語 lit. the inter-
pretation of all sounds and utter-
ances of all living beings. A
fictitious degree of Samâdhi (q.v.).

SARVARTTHASIDDHA or Sid-
dhârtha or Arthas'iddhi (Pâli.
Siddhâttha. Burm. Thêddhat) 薩
婆曷刺他悉陀 or 薩婆
悉多 or 悉達 explained by
一切義成 lit. the realisation
of all the meanings sc. which were
attributed to the various miracles
that happened at the moment
when S'âkyamuni (q.v.) was born.
The first name given to the latter.

SARVASATTVA PÂPADJAHANA
一切衆生離諸惡趣 lit.
the departure of all living beings
from the evil paths (v. Mârga)
sc. of transmigration. An im-
aginary degree of ecstatic medita-
tion (Samâdhi).

SARVASATTVA PRIYADARS'ANA
一切衆生喜見佛 lit.
the Buddha at whose sight all
beings rejoice. 1., A fabulous

Bôdhisattva who destroyed him-
self by fire, and, when reborn
again, intentionally burnt both his
arms to cinders which suicidal acts
are (in the Saddharma puṇḍarîka)
called the highest sacrifice a man
could offer! He was reborn in
S'âkyamuni's time as Bhâichadjya-
râdja. 2., The name under which
Mahâprâdjâpatî is to be reborn as
Buddha.

SARVASATTVATRÂTÂ 救一切
lit. one who saves all (creatures).
A certain Mahâbrahmâ who ap-
peared from the East to worship
Mahâbhadjâdjñânâbhibhu.

SARVASATTVÂUDJÔHÂRÎ 一
切衆生精氣 lit. the quintes-
sence of all living beings. A
certain Rakchasi.

SARVÂSTIVÂDÂḤ 薩婆多 or
一切有部 lit. the school of
all beings. A branch of the great
Vâibhâchika school, asserting the
reality of all visible phenomena
and claiming the authority of Râ-
hula. About 200 years after S'â-
kyamuni it split into the follow-
ing 5 subdivisions, which of all
the 18 schools (十八部) known
to Chinese Buddhists are consid-
ered the most important ones: 1.,
Dharmaguptâḥ (曇無得 lit.
Dharma without virtue, or 法蜜
lit. the mysteries of the law); 2.,
Mûlasarvâstivadâḥ (一切有根
本 lit. root and origin of all be-
ings); 3., Kâs'yapiyâḥ (q.v.); 4.,
Mahis'asakâḥ (q.v.); 5., Vâtsîput-
trîyâḥ (q.v.).

S'AS'ÂÑKARÂDJA 設賞迦 or 月王 lit. king of the moon (S'a-s'in). A king of Kārṇa suvarṇa, who tried to destroy the sacred Bôdhidruma. He was dethroned by S'ilâditya.

S'AS'IKÊTU 名相 lit. the figures of names. The name under which Subhûti (q.v.) will be reborn as Buddha.

S'AS'ÎN see under Sakchi.

S'AS'ÔRNA 一免毛塵 lit. an atom of dust on a hare's hair. A measure, the 22,588,608,000th part of a Yôdjana.

S'ÂSTÂDÊVAMANUCHYÂNÂM 天人師 lit. master of dēvas and men. One of the 10 titles of Buddha.

S'ÂSTRAS 論 lit. discourses. A section of Buddhist literature, philosophical works in contradistinction from works on the Vinaya and from Sûtras.

SATTÂDHĪKARĀṆA SAMATHÂ (Pâli) 七滅諍法 lit. seven laws abolishing disputes. A section of the Vinaya, consisting of 7 rules which are to prevent all dispute among the priests.

S'ATADRU 設多圖廬 1., An ancient kingdom of Northern India, noted for its mineral wealth. Exact position unknown. 2., The river Sutlej, a tributary of the Indus.

S'ATAMANYA (Tib. Bryya by in) 能作 lit. mighty in deeds. An epithet of Indra.

S'ATAPARṆA (Singh. Rukkattana) 車帝 lit. ruler of the carriage. A cavern near Râdjagriha

in which the first synod held its sessions (543 B. C.).

S'ATAS'ÂSTRA 百論 lit. 100 discourses, and S'atas'âstra vâipulya 廣百論 lit. enlargement of 100 discourses. Two editions of a philosophical work by Dêva Bôdhisattva.

SATATASAMITÂBHIYUKTA 常精進 lit. constant energy. A fictitious Bôdhisattva to whom S'âkyamuni addressed an enumeration of blessings to be showered upon those who study the Sadharma puṇḍarika.

SATRUCHNA v. Sutrichna.

SATTVAKACHÂYA 衆生濁 lit. the corruption of all living beings. An epoch in which all beings degenerate.

SÂUTRÂNTIKAS (Pâli. Suttavâdâ) 經部 lit. the Sûtra-school, explained by 惟有一經藏 lit. those who have but one Sûtra Piṭaka. An atomistic school founded "about 400 years after the Nirvâṇa" by Kumâralabdha. It rejected the authenticity of the S'âstras (the Abhidharma) and adopted Pârṇamâitrâyaṇiputtra as its patron saint.

SEMENGHÂN v. Hrosminkam.

SIDDHA KALPA v. Vivartṭa kalpa.

SIDDHÂRTA or Siddha v. Sarvârthasiddha.

SIDDHAVASTU 悉曇章 lit. the chapter Siddha. The first chapter of the Fan tchang (梵章) a syllabary in 12 parts attributed to Brahmâ.

S'ĠHRABUDDHA 明敏 lit. bright intelligence. A famous priest of the Nālanda monastery.

S'IKCHANANDA 實義難陀 explained by **學喜** lit. the pleasures of study. A native of Kustana who (695 A. D.) introduced an alphahet in China for the transliteration of Sanskrit.

S'IKCHĀPADA (Pāli. Sikkhāpada) 十戒 lit. 10 precepts. A series of rules for novices, the violation of which constitutes the Das'ākusala (**十惡** lit. 10 evils). Particulars see under 1., Pāṇatipātā, 2., Adinnādānā, 3., Abrahma tchariyā, 4., Musāvādā, 5., Surāmērēyya madjdjapamādatṭhānā, 6., Vikālabhōdjanā, 7., Natchtchagita vādita visūkadassanā, 8., Mālāghanda vilēpana dhāraṇa maṇḍana vibhūsa natṭhānā, 9., Utchthasayanā mabāsayana, 10., Djātarūpa radjatapaṭiggahanā. See also under Pantcha vēramanī.

S'IKHIN 尸葉 or 式葉 explained by **火** lit. fire (s'ikhā lit. flame). 1., The 999th Buddha of the preceding kalpa, the 2nd of the Sapta Buddha, said to have been born in **光相城** (Prabhadvāja ?) as a Kchatriya. Human life lasted then 70,000 years, and 250,000 persons were converted by him. 2., A Mahābrahma who came from above to worship Mahābhidjñādjñānābhibhu.

S'ĠLA 尸羅 or 尸 The second Pāramitā (q.v.), moral purity, perfect compliance with all the rules

of the Vinaya, strict observance of the **三業** three duties (Trividha dvāra) i.e. purity of body (身), speech (口) and mind (意).

S'ĠLĀ (Tib. Chel) 試羅 explained by **玉** a jewel. A precious stone, probably coral. In the compound S'aṅka s'īlā it signifies mother of pearl.

S'ĠLABHADRA 尸羅跋陀羅 explained by **戒賢** lit. the sage of morality. A famous priest of Nālanda, the greatest scholar of his time (A.D. 625), the favourite teacher of Hiuen-tsang.

S'ĠLADITYA 尸羅阿迭多 explained by **戒日** lit. the sun of morality. A brother of Rādjavardhana, who under the auspices of Avalōkitēs'vara became king of Kanyākubdja (A. D. 600) and conquered the whole of India and the Punjab. He was the most liberal patron of Buddhism, re-established the Mahāmokchaparichads, built many Stūpas and specially favoured S'īlabhadra and Hiuen-tsang.

S'ILPASTHĀNA VIDYĀ S'ĀS-TRA 巧明 or 功明 lit. illustration of handicrafts, or **功巧論** lit. the s'āstra of mechanics, or **術數** lit. mechanics and arithmetic. One of the 5 luminaries (**五明**) a work said to treat on "arts, mechanics, the dual principle (male and female) and on the calendar."

SĠMHA v. Sīmḥala.

SIMHADHVADJA 獅子相 lit. the figure of a lion. A fictitious Buddha residing S. E. of our universe, an incarnation of the 3rd son of Mahābhīdjanābhībhu.

SIMHAGHÔCHA 獅子音 lit. a lion's voice. A fictitious Buddha of an universe situated S. E. from ours. An incarnation of the 4th son of Mahābhīdjanābhībhu.

SIMHAHĀNU (Pāli. *Siṃhabhāna* *ka-bhā*. Singh. *Singhahanu*. Tib. *Sengghe bghram*. Mong. *Oghadjitou arsalan*) **獅子頰王** lit. a king with a lion's cheek-bones. The paternal grand-father of S'ākyamuni, a king of Kapilavastu, whose four sons were S'ud-dhōdana, S'uklōdana, Drōnōdana and Amritōdana.

SIMHALA 僧伽羅 1., A son of *Siṃha* (**僧訶** or **僧伽** explained by **獅子** lion) a merchant in India. Ship-wrecked on Ratnadvīpa (q.v.) with 500 other merchants, he got ensnared by sirens (*Rakchasīs*) but was saved by a magic horse. One *Rakchasi* followed him however to India and killed the king of *Siṃhala*'s native country. *Siṃhala* succeeded to the throne, led an army to Ratnadvīpa (Ceylon), and slew the *Rakchasīs*. 2., The kingdom founded by *Siṃhala*, commonly quoted as **獅子國** the kingdom of the lion (*Siṃha*), *i. e.* Ceylon.

SIMHANĀDA 獅子吼 lit. the howl of the lion. A sacred phrase designating "preaching." As a

lion's howl makes all animals tremble, subdues elephants, arrests birds in their flight and fish in the water, thus Buddha's utterances upset all other religions, subdue all devils (*Māra*), conquer all heretics, and arrest all the misery of life. See *S'ākyasiṃha*.

SIMHAPURA 僧伽補羅 An ancient province (and city) of Cashmere, probably the modern Simla in Lat. 31°6' N. Long. 77°9' E.

SIMHARAS'MI 獅子光 lit. the light of the lion. A learned opponent of the *Yôgāchāra* school who lived about 630 A. D.

SIMHĀSANA 獅子之座 lit. the lion's throne, or **獅子牀** lit. the lion's couch. A throne, supported by carved lions, the insignia of royalty.

SIMHATCHANDRĀ 獅子月 lit. the moon of the lion. A certain *Bhikṣuṇī* converted by *Sadāpāri-bhūta*.

SINDHU (Tib. *Sindhou*. Mong. *Sidda* or *Childa*) **信度** or **辛頭** or **信河** explained by **驗河** lit. the river of verification. 1., The Indus, now called *Sanpu*, said to rise from the *Anavatapta* lake (according to *Hsüen-tsang* from the *Sirikol* in Lat. 38°20' N. Long. 74° E.) through an outlet in the West called "the mouth of the golden elephant" and after having flown once all round the lake to flow into the S. W. ocean. 2., An ancient kingdom (*Sindh* or *Sindhi*) with the capital *Vitcha-*

vapura (q.v.), said to have often been visited by S'ākyamuni.

▲ **SINDHUPARA 辛頭波羅香** A kind of perfume, described as "a fragrant plant, which grows on the banks (para) of the Indus (Sindhu)."

SIRÎSA 尸利沙 A species of acacia, the *mimosa siricha* (Roxburghi).

S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鰐 lit. a crocodile. The *delphinus gangeticus* (Julien). See under Khumbîra.

S'ÎTÂ (Tib. Sida. Mong. Chida) 私多 or 悉陁 or 私陁 or 徙多 explained by 冷河 lit. the cold river. An eastern outflux of the Anavatapta lake which issues through an aperture shaped like the mouth of "a diamond lion," and after having once made the round of the lake loses itself in the earth but reappears again on the Âs'makûṭa mountains as the source of the river Hoangho and empties itself into the eastern ocean. According to Hiuentasang however it is the northern outflux of the Sirikol lake (Lat. 38°20' N. Long. 74° E.) now called Yarkand daria, flows into lake Lop, thence underneath the desert Gobi, and reappears as the source of the Hoangho.

S'ÎTAVANA 寒林 lit a cold forest. A cemetery. See S'mas'ānam.

S'IVA v. Mahêś'vara.

▲ **S'IVIKA 尸毗伽** One of S'ākyamuni's former Djâtakas (i.e.

forms of preexistence) when he was a Bôdhisattva.

SKANDHA (Pāli. Khanda. Tib. Gou lang) 塞建陀 or 五蘊 lit. 5 bundles, or 五陰 lit. 5 psychological constituents (sc. of human nature), or 五衆 lit. 5 aggregates. Five attributes of every human being, enumerated as follows : 1., form v. Rûpa, 2., perception v. Vêdanâ, 3., consciousness v. Saṃdijñâ, 4., action v. Karman, 5., knowledge v. Vi-djñâna. The union of these 5 attributes which are considered as abstract qualities and yet as forming the real constituents of every personality dates from the moment of birth. Their full maturity brings on death (v. Djarâmarana).

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhâchâprakaranapâda s'âstra.

S'LOKA or Anus'tabh 輪盧迦波 or 輪盧迦 or 首盧 or 室路迦 with the note "32 characters form 1 s'loka." The commonest of all Sanskrit metres, especially used in the great epic poems. It consists of 4 half-lines of 8 syllables, or 2 lines of 16 syllables each. Chinese commonly identify it with Gâtâ.

S'MAS'ÂNAM 尸摩賒那 A burialground. See S'itavana.

SMRITI (Pāli. Sati. Singh. Smirti) 念 lit. recollection. One of the 5 Bala, the power of memory. (Smritibala). One of the 7 Bôd-

hyañga, explained by 思惟所修 lit. the action of thought and reflection.

SMRITĒNDRIYA (Pāli. Satindriya. Singh. Sati indra) 念根 lit. the root of memory. One of the 5 Indriya, the organ of memory.

SMRITYUPASTHĀNA (Pāli. Satara satipatthāna. Burm. Thatipathān) 四念處 lit. 4 dwellings of memory. One of the 37 Bôdhipakchika dharma, comprehending 4 objects on which memory should dwell (處). Particulars see under Kāyasmrityupasthāna, Vēdanāsmrityupasthāna, Tchittasmrityupasthāna and Dharmasmrityupasthāna.

SOMA or Somanā (Tib. Snama) 蘇摩 or 蘇摩那 or (incorrectly) 磨羅 explained by 悅意花 lit. the flower which exhilarates (su) the mind (mana), or by 華鬘 lit. headgear of flowers. 1., The lunar genius (*Deus Lunus*), a synonyme for Tchandra. Soma dēva (蘇摩提婆 or 月天 lit. the dēva of the moon) stands therefore for Tchandradēva. 2., A plant particularly influenced by the moon, and sacred to Indra, the juice being especially used at brahmanic sacrifices. Modern Brahmans identify it with the *Asclepias acida* or *Cynanchum viminalis*, others with the *Ampelus* the vine of Bacchus, others with the *Sarcostema viminalis* (Lassen) or with the tree Gogard (Windischmann) or with the *Triticum aestivum* (Roxburgh).

SONAGHIRI v. Suvarṇaghiri.

SPARS'A 觸 lit. (the sense of) touch. One of the 12 causes of existence (v. Nidāna), sensation. See also Pōtṭhabba.

SPHĀṬIKA 塞頗胝迦 or 婆致迦 or 頗胝 or 頗黎 explained by 白珠 white pearls, or by 水玉 water crystal, with the note "found in rock caverns where a drop of water is petrified in the course of 1,000 years into a crystal." The 4th of the Sapta Ratna, noted for transparency and splendour, rock crystal.

SPHĀTAVĀRAS 雪蔽多伐刺祠 A city of Kapis'a situated "40 li from the capital." See Aruṇa

S'RADDHĀBALA (Pāli. Sadābala. Singh. Sardhāwa bala) 信力 lit. the power of faith. One of the 5 Balas, the moral power of faith.

S'RADDĒNDRIYA (Pāli. Saddindriya. Sardhāwa Indra) 信根 lit. the root of faith. One of the 5 Indriya, the organ of faith.

S'RAMAṆA (Pāli. Samana. Burm. Phungee. Tib. Dge sby ong) 舍羅摩拏 or 沙迦 憊 囊 or abbrev. 沙門 or 桑門 explained by 出家人 lit. a man who has separated himself from his family, or by 勤勞 lit. one who makes painful efforts (from the root sram lit. to tire), or by 止息 lit. one who stops the breath (i. e. passion), or by 息心 lit. one who quiets his heart (from

the root sam lit. to quiet). 1., Ascetics of all denominations, Brahmanic and Buddhist hermits, the Sarmanai or Samanaioi or Germanai of the Greeks, perhaps identical also with the Tungusian term Saman or Shaman. 2., General designation for Buddhist monks and priests who "have left their families and quitted the passions," the Semnoi of the Greeks.

S'RĀMANĒRA (Pāli. Sāmanēra. Singh. Sāmanēro Ganinnanse. Siam. Samanen or Nenor Luksit. Burm. Scien. Tib. Bandi Mong. Schabi or Bandi) **室羅末尼** **羅** or **沙彌** explained by **勤策男** lit. a man of energy and zeal; and **S'rāmanērika** **室羅摩** **拏理迦** or **沙尼** explained by **勤策女** lit. a woman of energy and zeal. The religious novice, male or female, who has vowed to observe the S'ikchāpada.

S'RĀVAKA (Pāli. Sāvako. Singh. Srāvaka. Tib. Nan thos. Mong. Scharwak) **聲聞** lit. (those who) listen to the utterances (sc. of Buddha). 1., General designation of all the personal disciples of S'ākyamuni, the foremost of whom are called Mahās'rāvakas. 2., The first (lowest) degree of saintship, also looked upon as one of the 3 means of conveyance to Nirvāṇa (v. Triyana). In this sense the S'rāvaka is compared with a hare (**兔**) crossing Saṁsāra by swimming on the surface i. e. practising but the

elementary virtues, and comprehending but the surface of the doctrines.

S'RĀVAṆA **室羅伐拏** The hottest month of summer, corresponding to the time from the middle of the 5th to the middle of the 6th Chinese months.

S'RĀVASTĪ or **S'arāvati** (Pāli. Sāvatti. Singh. Sewet. Burm. Thawatti. Tib. Njandu jodpa or Mñan yod. Mong. Sonoschoyabui) **室羅筏悉底** or **室羅筏** or **舍婆提** or **舍衛** explained by **聞物城** lit. the city where one hears of (precious) things, or by **好道** lit. good conduct, or **豐德** lit. prolific virtue, or by **仙人住處** lit. the dwelling of the richi (S'rāvasta), with the note "it is also called Kōsala." An ancient kingdom 500 li N.W. of Kapilavastu, therefore near the upper course of the Rapti (i. e. S'arāvati?). The city of the same name, once a favourite resort of S'ākyamuni, was in 600 A.D. a deserted ruin, and (according to Hiuentang) situated near Sirkhee (Lat. 28°35 N. Long. 81°52 E.). Fahien places it near Fuzabad (Lat. 26°47 N. Long. 82°3 E.).

S'RĪ (Tib. Dpal) **尸利** or **室利** explained by **吉祥** lit. lucky omen. 1., A title given to many deities, also used as a prefix or suffix to many names. 2., An abbreviation for Mañḍjus'ri.

S'RĪDĒVA **室利提婆** explained

by 吉祥天 lit. the dēva of lucky omen. A title of Mahēśvara.

S'RĪGARBHA 德藏 lit. the treasury of virtue. A Bôdhisattva, also called Vimalanêtra.

S'RĪGUPTA 室利毘多 or 勝密 lit. (one who) conquers mysteries. An enemy of S'âkyamuni, whom he tried to kill by fire and poison.

S'RĪKCHÊTRA 室利差咀羅 An ancient kingdom near the mouth of the Brahmaputra. Its capital was probably the modern Silhet (S'rîhatta) in Lat. 24°59 N. Long. 91°52 E.

S'RĪKRÎTATÎ 室利訖栗多底 The ancient name of Kachgar.

S'RÎMITRA 室利密多羅 or 屍黎密 or 吉友 lit. the lucky friend. A prince of India who resigned the throne to become a priest.

S'RÎVASTAYA 室利鞞蹉 explained by 吉祥 lit. lucky omen. A mystic diagram of good augury. The favourite symbol of Vishnuites and Djâins.



SRÔTÂPANNA (Pâli. Sotâpan. Singh. Sowan. Tib. Gyun du zhug pa) 率路陀阿鉢囊 or 須陀洹 explained by 入流 lit. one who has entered (apatti) the stream (srôta), the latter being defined as 聖行流 lit. the stream of holy conduct. The second class of saints, who are not to be reborn in a lower sphere

(v. Gâti) but reach Nirvâna after having been reborn 7 times consecutively in the form of men or dēvas.

S'RÔTRA (Pâli. Sôtra. Singh. So-tan) 耳 lit. the ear. One of the 6 Bâhya ayatana (六處) or outward perceptions, the organ of hearing.

SRUGHNA 率祿勤那 An ancient kingdom and city near the upper course of the Yamûna, probably the region between Saharunpoor (Lat. 29°59 N. Long. 77°33 E.) and Sirinuggur (Lat. 22°55 N. Long. 79°40 E.)

S'RUTAVÎÑS'ATIKÔṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. the hearing of 200 kôṭis. An Arhat who received this name because at his birth his father "heard that he had inherited 200 kôṭis" of pieces of gold. He originally worshipped Sûryadēva but was converted through Mâudgalyâyana.

S'RUTI 都致 A measure of length the 2,214,067,584,000th part of a Yôdjana.

STHÂNÊS'VARA 薩他泥濕伐羅 A kingdom and city in Central India. The scene of the battles between the Pandus and Kurus. The modern Thunesur in Lat. 29°57 N. Long. 76°48 E.

STHÂVARAKALPA the same as Vivartṭa siddha.

STHAVIRA (Pâli. Thera. Tib. Gnas brtan) 大弟子 lit. great disciple (sc. of Buddha), or 居

僧之首 lit. head of priests in a monastery (Saṃghasthavira), or

上座 lit. president (Mahāsthavira). General appellation of the first fathers of the Buddhist church, a title given to those who are privileged to preach and to become abbots.

STHĀVIRĀḤ or Sthaviranikāya

上座部 lit. the school of the president. One of the 4 branches of the Vāibhachika school, said to be founded by Kātyāyana. About 246 B.C. it split into 3 divisions called Mahāvihāra vāsinah, Djētavanīyāḥ and Abhayagiri vāsinah.

STHIRAMATI 堅慧 lit. solid wisdom. A celebrated priest of Nālanda.

STHITAMATI 安慧 lit. quiet wisdom. A learned priest, the teacher of Djayasēna.

STŪPA or Thūpa or Dhātugōpa (Singh. Dhagobah. Burm. Pra chadi. Tib. Dung ten Mong. Ssuwurchan) **窣堵波** or **蘇鋤**

婆 or **藪斗波** or **兜婆** or

偷婆 or **塔婆** explained by

寶塔 lit. tower for precious things (*i. e.* relics), or by **佛舍**

利處 lit. the place of Buddha's s'ariras (q.v.), or by **墳陵** lit.

a raised mound (Stūpa lit. *tumulus*) or mausoleum, or by **廟** lit. a fane (v. Tchaitya). Towers or

pyramids of various dimensions first built by alleged orders of S'ākyamuni, to enclose the remains of the latter. As the human body is supposed to consist of 84,000 atoms the legend asserts that

As'ōka built 84,000 Stūpas in different parts of India to preserve the relics of S'ākyamuni. They were all built of brick and possessed consequently no great durability. Hence it is that no ruins of Stūpas can be traced—with certainty—to a date prior to the first century before Christ. The Bhilsa topes are supposed by Cunningham—without sufficient grounds—to have been erected about 300 B. C. More probable is it that the Ruanvelli mound of Anurādhapure (Ceylon) may have been erected between 161 B. C. and 137 A. D. The topes of the Punjab and Afghanistan are of later origin. All the ancient Stūpas appear to have been built in the form of towers covered with a cupola and surmounted by one or more parasols (Tchhatra). Chinese Buddhists who since the Eastern Han-dynasty (25—220 A.D.) began to build Stūpas omitted the cupola and increased the number of Tchhatras (from 7 to 13).

SUBHADRA 蘇跋陀羅 or **須跋陀羅** or **須跋** explained

by **善賢** lit. pious sage. A Brahman 120 years old, who was converted by S'ākyamuni shortly before the latter's death, attained forthwith to Arhatship and entered Nirvāṇa a few moments before S'ākyamuni.

S'UBHAKRITSNAS (Singh. Subha kirnuaka. Tib. Dge rgyas or incorr. Ged rgyes) **首阿旃那** explained by **遍淨** lit. all per-

vading purity. The 9th Brahmaloṅka, the 3rd region of the 3rd Dhyāna, where life lasts 64 kalpas, the inhabitants measuring as many Yōdjanas in height.

S'UBHAVASTU 蘇婆伐罕都 or 蘇婆薩都 A river of Udyāna, the Soastos of the Greeks, now called Swat.

S'UBHAVYŪHA 妙莊嚴王 lit. the king of wonderful ornaments. 1., A fabulous king who lived in Vāirōtchana ras'mipratimaṇḍita during the kalpa Priyadars'ana. He was together with his wife Vimaladatta converted to Buddhism by his two sons Vimalagarbha and Vimalanētra. At S'ākya-muni's time he was reborn as the Bōdhisattva Padmas'rī and he is now expected to reappear as Buddha S'alēndra rādja in Vistīrṇavātī during the kalpa Abhyudga rādja. 2., The alleged father of Kwanyin. See under Avalōkitēs'vara.

SUBHŪTI (Tib. Rabhbyor) 蘇部底 or 蘇浮帝 or 須扶提 or 須菩提 explained by 善現 lit. pious appearance, or by 善實 lit. virtue and truth, or by 善吉 lit. good auspices, or by 善業 lit. pious profession or by 空生 lit. birth of emptiness. 1., A famous dialectician noted for the subtlety of his intellect. He was a native of S'rāvastī, a contemporary of S'ākya-muni and figures as the principal interlocutor in the Pradjñā pāramitā.

SUDĀNA or Sudatta 須達拏

or 蘇達拏 explained by 善與 lit. pious indeed! or by 善牙 lit. good teeth (common misprint for 善身 lit. good body). One of the former Djātakas of S'ākya-muni when he was a prince and forfeited the throne by liberality in almsgiving.

SUDARS'ANA (Singh. Sudarsana) 修騰娑羅 or 蘇陀沙拏 or 蘇達梨舍那 or 蘇達那 explained by 善 lit. good, or by 好施 lit. benevolence, or by 善見山 lit. mount belle vue. The 4th of the 7 concentric circles of rocks which surround the Mēru, 5,000 Yōdjanas high and separated from the 3rd and 5th circles by oceans.

SUDARS'ANAS (Singh. Sudassa. Tib. Chintu mthong ba) 須臾 explained by 善見 lit. pious views. The 16th Brahmaloṅka, the 7th region of the 4th Dhyāna, where life lasts 4,000 great kalpas and the body reaches a height of 4,000 Yōdjanas.

SUDATTA 蘇達多 or 須達 explained by 善施 lit. pious almsgiver, or by 樂施 lit. one who rejoices in almsgiving. The original name of Anāthapiṇḍika. He is sometimes confounded with Sudāna (q. v.).

SUDDHAVĀSADĒVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) 淨居天 lit. the dēva of the pure dwelling, or 漂餅天子 lit. the dēva of the clean

vase. A dēva who served as guardian angel to S'ākyamuni and brought about his conversion.

SUDDHARMA (v. Saddharma) **大**

法王 lit. king of the great law. A king of Kinnaras.

S'UDDHÔDANA RÂDJA (Singh. Sudhōdana. Burm. Thoodaudana. Tib. Zas gtsang ma. Mong. Arighon Idegethu) **首圖馱那羅闍** or **閼頭檀** or **淨飯王** lit. the king of pure rice, or **淨梵** lit. the pure Brahman. The eldest son of Sīmhañu, a S'ākya king of Kapilavastu, husband of Mahāmāyā, nominal father of S'ākyamuni.

S'ŪDRA (Tib. Dmang rigs) **輪達羅** or **戍達羅** or **首陀** explained by **農夫** lit. husbandmen. One of the castes of India, the caste of farmers.

SUDRIS'AS (Singh. Sudassi. Tib. Gya nom snang ba) **善現** lit. good appearance, or **善現色** lit. good form of appearance. The 7th Brahmālōka; the 8th region of the 4th Dhyāna; Length of life there amounts to 8,000 great kalpas, height of body to 8,000 Yōdjanas.

SUGATA v. Svāgata.

SUGATAMITRA **蘇伽多蜜多羅** or **如來友** lit. the friend of the Tathāgata. A learned priest of the Sarvāstivādāḥ school, who lived (about 640 A.D.) in Cashmere.

SUGATATCHÊTANÂ **尼思佛** lit. a novice who thought of Buddha. An Upāsaka who slighted

S'ākyamuni in a former Djātaka (v. Sadāparibhūta) but attained afterwards through him to Buddhaship.

SUGHÔCHA (Tib. Sgra sñan) 1., **妙音** lit. wonderful sound. A sister of Kwanyin (v. Avalōkitēs'vara). 2.,

水天德佛 lit. a Buddha (endowed with) the virtues of a dēva of the water. The 743rd Buddha of the present kalpa.

SUKHAVATÎ **西方極樂世界**

lit. a paradise in the West, or **淨土** lit. the pure land. A fabulous country on some universe in the West where the saints exempt from suffering, death, and sexual distinctions, and surrounded by the most beautiful scenery, live for aeons in a state of absolute bliss.

It is the Nirvāṇa of the common people, but dogmatic consistency induces the Buddhists to say that it is but a foretaste of Nirvāṇa and that the saints in order to reach the latter must again enter the circle of transmigration.

S'UKLAPAKCHA **白分** lit. the white portion. A division of time half a month. See Kris'napakcha.

S'UKLÔDANA RÂDJA Tib. Zas dkar) **白飯王** lit. the king of white rice. A prince of Kapilavastu, second son of Sīmhañu, father of Tichya (帝沙), Dēvadatta (調達) and Nandika (難提迦).

S'UKRA **戌羯羅** or **金星** lit. the gold star. The planet Venus.

SUMAN or Chuman **愉漫** An ancient kingdom in Trans-oxania,

the region between Chagaman and Sayad (Lat. 37°50 N. Long. 69°34 E.).

SŪMASARPA 蘇摩蛇 lit, the Sūma (water) snake. A former Djātaka of S'ākyamuni when he appeared as a snake and offered his flesh as medicine for the sick.

SUMATI (Tib. Blo gros bzang) 善意 lit. pious intentions. The 2nd son of Tchaudra sūrya pradipa.

SUMĒRU or Mēru (Burm. Miem mo. Tib. Rirap hlumpo. Mong. Sūmmer Oola) 蘇迷盧 or 須彌樓 or 須彌 explained by **妙高山** lit. mountain of wonderful height, or by **好光** lit. good light. The central mountain or axis of every universe, supporting the various tiers of heavens, surrounded by 7 concentric circles of rocks (**七金山**) and forming the centre round which all the heavenly bodies revolve. It rises out of the ocean to a height of 84,000 Yōdjanas, but its total height is 168,000 Yōdjanas, as it rests immediately on the circular layer (**輪**) of earth (**地**) which with its lower strata, a layer of gold (**金**), a layer of water (**水**) and a layer of wind (**風**) forms the foundation of every world. Its diameter is greatest where it rises out of the ocean and at the top, smallest in the middle. Its four sides are formed one of gold, one of silver, one of lapis-lazuli and one of glass, and covered with a luxuriant growth of fragrant shrubs.

SUNANDA or Sundarananda 孫陀羅難陀 or 孫陀羅 (Sundara) explained by **好愛** lit. lovely. An Arhat properly called Nanda. To distinguish him from S'ākyamuni's cousin Ananda he is usually quoted as Sunanda which is explained to be a combination of his wife's name (Sundara) and his own (Nanda).

SUNDARA 孫陀羅 or 孫陀利 1., A Brahman who falsely accused S'ākyamuni as a murderer. 2., A king of Yakchas. 3., The wife of Sunanda.

SŪNURIS'VARA 罕寔黎濕伐羅 The ancient capital of Lañgala.

S'ŪNYA or S'ūnyatā (Pāli. Suñña. Tib. Stong pa) 舜若多 or 空 lit. emptiness. A metaphysical term designating the unreality of all phenomena, which are said to be "unreal like a dream (**夢**), delusive like a vision (**幻**), unsteady like a bubble (**泡**), deceptive like a shadow (**影**), temporary like dew (**露**) and passing away like lightning (**電**)."

S'ŪNYAPUCHPAS 空花 lit. the flower of emptiness. A heretical sect, followers of the Mahāyāna school.

SUPANTA or Subanta 蘇漫多 A grammatical term, designating nouns.

SUPRABUDDHA (Singh. Suprabōdha. Tib. Chin tou par legs rtogs pa) 善覺長者 lit. the gri-

hapati of pious intelligence. The father of Mahāmāyā.

▲ **SUPRATICHTHITATCHĀRITRA** (Tib. Rab rtan) **安立行** lit. quiet and upright conduct. A fictitious Bôdhisattva who rose out of the earth to salute S'ākyamuni.

SURĀ (Tib. Khambou) **萃羅** explained by **米酒** lit. rice brandy, and as such distinguished from Madja (**末陀**) which is said to signify wine made of grapes.

SURĀCHTRA **蘇刺咤** An ancient kingdom, the Syrastrène of the Greeks, the modern district of Surât, on the peninsula of Gujerat.

SURASKANDHA **修羅騫馱** or incorrectly **佉羅騫馱** explained by **廣肩** lit. broad and flat. A king of Asuras.

▲ **SURASTHĀNA** **蘇刺薩儻那** The ancient capital of Persia. Exact position unknown.

SURI **宰利** An ancient kingdom to the W. of Kachgar, peopled by Turks (A.D. 600).

SŪRYA (Pāli. Sūriya. Tib. Nima) **蘇利耶** explained by **日** lit. the sun, or Sūryadēva **蘇利耶提婆** explained by **日天** lit. dēva of the sun. 1., A deity "worshipped by heretics," the regent of the sun. The latter is said to measure 135 Yôdjanas in circumference with a diameter of 51 Yôdjanas, and to be moving at the rate of 48,080 Yôdjanas per day, for 6 months in a more northerly (**北行**) and for 6 months in a more southerly

direction (**南行**). 2., The dēvas inhabiting the sun whose life lasts 500 years. 3., A learned priest of Dhanakatchêka a follower of the Mahāsaṃghikā school who lived about 640 A.D.

SŪRYARAS'MI **妙光佛** lit. the Buddha of wonderful light. The 930th Buddha of the present kalpa.

SŪRYĀVARTA **日旋** lit. the solar revolutions. A fanciful degree of ecstatic meditation or Samādhi.

SUSĀMBHAVA **善生** lit. birth of goodness. A former Djātaka of S'ākyamuni when he was a king at the time of Buddha S'ik-hin.

SŪTRA (Pāli. Sutta. Burm. Thoot or Thottan. Tib. Mdo or hGour) **素怛纒** or **修多羅** or **修妬路** explained by **綫** lit. threads, or by **箋書** lit. tablet books, or by **契經** lit. documents. A portion of the Buddhistic canon, comprehending all works which pretend to give S'ākyamuni's *verba ipsissima* more or less loosely strung together (Sūtra lit. threads) and begin with the phrase Etanmayā srutam (Pāli. Eso maya suttam) **如是我聞** lit. this is what I have heard. Originally short and aphoristic they have been expanded in later years (v. Vāipulya Sūtras). See also Sūtrapīṭaka.

SŪTRĀLAṆKĀRĀTĪKĀ **莊嚴經** lit. the Sūtra of ornaments. An exposition of the principal

doctrines of the Tantra school, said to have been delivered by Mâitrêya to Asaṃgha in Tushita.

SŪTRAPIṬAKA 素怛覽藏 explained by **契經** documents. One of the 3 divisions of the Buddhist canon (v. Tripiṭaka), the collection of all Sūtras, simple ones as well as Vāipulya Sūtras, said to have been first written down from the dictation of Ānanda.

SUTRICHA or **Satruchna** or **Os-ruchna** or **Uratippa 罕都利慧那** An ancient city in Turkestan between Kojend and Samarcand.

SUVARNA (Pāli. **Suvanna**. Tib. **Gser**) **蘇伐刺** explained by **金** lit. gold. One of the **Sapta Ratna**.

SUVARṆA BHUDJĒNDRA 金龍尊 lit. the Ārya (called) the golden Nāga. An ancient king, a patron of the **Suvarṇaprabhāsa**.

SUVARṆAGÔTRA 蘇伐刺罕瞿旦羅 or **金氏** lit. golden family, or **女國** lit. the women's kingdom (**Strirādja**). An ancient kingdom in which women only (though married) could succeed to the throne, situated W. of Tibet, S. of Kustana, E. of Sam-paha. It was famous for mineral wealth.

SUVARṆAPRABHĀSA (Mong. **Altan gerel**). A Tantra ascribed to S'ākyamuni, one of the 9 Dharmas of the Nepalese, of which the Chinese have two editions, one

called **金光明最勝王經** lit. the Sūtra of **Suvarṇa prabhāsa** **Djinarādja**, which tallies with the analysis of the **Suvarṇa prabhāsa** given by Burnouf; and one called **金光明經** lit. the Sūtra of golden light and brightness (**Suvarṇa prabhāsa**) which is but a short abstract of the former.

SUVARṆATCHAKRA 金輪 lit. a golden wheel. A golden disk which is said to fall from heaven at the investiture of a **Tchakravartti** of the highest rank.

SUVARṆATCHAKRA RĀDJA or **Suvarṇatchakravartti 金輪王** lit. a king with a golden disc. A **Tchakravartti** who has received a **Suvarṇa tchakra**, being therefore superior to kings who received but a disc of silver or copper or iron.

SUVIS'UDDHA 善淨 lit. goodness and purity. The future realm of **Dharmaprabhāsa**.

SVABHĀVA 自性 lit. original nature. A metaphysical term, designating the original nature of all beings as the cause of their existence.

SVABHAKĀYA same as **Dharmakāya**.

SVĀGATA or (incorrectly) **Sugata** (Tib. **Legs hongs**) **沙婆揭多** or **莎伽陀** or **莎伽** or **修伽多** or **修伽陀** or **修伽度** or **騷揭多** or **蘇揭多** explained by **善來** lit. well come, or by **善逝** lit. well departed. 1., An Arhat, said to have been "born at the side of

a path." On account of his previous misfortunes his name was changed by S'ākyamuni into Durāgata. He is to reappear as Buddha Samantaprabhāsa. 2., A title given to S'ākyamuni and to every other Buddha, but variously explained by 讚歎 lit. an exclamation of praise, or by 不迴 lit. one who does not turn back, or by 圓滿 lit. absolutely complete or by 善事已畢 lit. one who has accomplished good things.

SVĀHA or Svadhā (Tib. Gji srourng or Gji ts'ougs) 娑訶 An exclamation used by Brahmans at the completion of sacrifices, by Buddhists at the end of prayers or Dharanīs like our Amen.

SVASTIKA (Pali. Sôththika or Suvatthika. Tib. Bkrachispa) 塞縛悉底迦 or 穢法阿悉底迦 or 寶悉底迦 explained by 吉祥萬德之所集 the accumulation of lucky signs of ten thousand efficacies.

A mystic diagram of great antiquity mentioned in the Rāmāyaṇa, found in the rock temples of India, among all Buddhistic peoples of Asia and even among Teutonic nations (as the emblem of Thor). One of the 65 figures visible on every footprint (S'ṣipāda) of Buddha. The special mark of all deities worshipped by the Lotus school (蓮宗) in China and explained to be 佛心印 lit. the symbol of Bud-



dha's heart i. e. of the esoteric doctrines of Buddhism.

SVAYAMBHUVAH (Tib. Rang byoung) 自然成佛道 lit. one who independently attains to Buddhahood. A general term for those who live by themselves and obtain Nirvāṇa by their own independent exertions without being taught.

S'VĒTAPURA 涇吠多補羅 A monastery near Vâis'ālī.

T

TADJIKS 條支 An ancient tribe once settled near the Sirikol lake.

TĀGARA (Tib. Rgya spos) 多伽羅 explained by 根香 lit. root incense, or by 木香 patchuck, or by 薰陸香 lit. incense which perfumes the land. A tree which yields incense, mentioned as indigenous in Aṭali. The *Vangueria spinosa* or *Tabernae montana coronaria*.

TĀILA PARNIKA the same as Tchanda nêva.

TAKCHAKA 德叉迦 explained by 現毒 lit. appearance of poison. A king of Nāgaś.

TAKCHAṆA 咀剌那 A division of time, the 2,250th part of an hour.

TAKCHASILĀ 竺剌尸羅 or 咀叉始羅 An ancient kingdom and city, the Taxila of the Greeks, the region near Hoosun

Abdaul in Lat. 35°48 N. Long. 72°44 E.

TĀLA or Talavrikcha 多羅樹 lit. the Tāla tree. 1., The Palmyra palm or fan palm, *Borassus flabelliformis* or *Lontarus domestica*. Its leaves were used liked paper. 2., A measure of length, equal to about 70 feet, like the French term "palmier."

TALAS or Taras 阻羅斯 An ancient city in Turkestan 150 li W. of Ming bulak (according to Hiuntsang). 2., A river which rises on the mountains W. of lake Issikoul and flows into a large lake to the N. W.

TALEKĀN 阻喇健 An ancient kingdom on the frontiers of Persia. The modern city of TalekĀn in Ghardjistān was its capital.

TAMĀLA 多摩羅 An odoriferous shrub, the *Xanthochymus pictorius*.

TAMĀLAPATRA 多摩羅跋 explained by 賢無垢 lit. good without blemish, or by 藿葉香 *Betonica officinalis* (Williams). The leaf of the *Laurus cassia* from which an oil was prepared useful as spice or medicine. The Malabathrum of Pliny.

TAMĀLAPATRA TCHANDANA GANDHA 多摩羅跋旃檀香 explained by 性無垢 lit. undefiled nature. 1., A fictitious Buddha residing N. W. of our universe, an incarnation of the 11th son of Mahābhīdjñānābhībhu. 2., The name under which Mahāmaudgalyāyana is to reappear as Buddha in Manōbhi-

rāma during the kalpa Ratiprapūra.

TĀMALIPTA or Tāmaliptā (Pāli. Tāmalitti) 多摩梨帝 or 阻摩栗底 or 耽摩栗底 An ancient kingdom and city. The latter was the principal emporium for the trade with Ceylon and China. The modern Tamlook (Lat. 22°17 N. Long. 88°2 E.) near the mouth of the Hoogly.

TĀMASAVANA 苔秣蘇伐那 or 闇林 lit. the dark forest. A monastery situated at the junction of the Vipās'ā and S'atadru, 50 li S. E. of Tchīnapati. It is probably identical with the so called Djālandhara monastery in which the IV Synod under Kanichka held its sessions (B. C. 153).

TAMASTHITI 達摩悉鐵帝 An ancient province of Tukhāra, noted for the ferocious character of its inhabitants.

TĀMRĀPA 銅水 lit. copper water. A measure of distance, the 7th part of a S'as'ārna (q.v.).

TANTRA v. Yôgachara.

TAPANA 炎熱 lit. burning heat, or 燒炙獄 lit. the hell (where people are) roasted or 燒然獄 lit. the hell of complete (destruction by) burning. The 6th of the 8 large hot hells (v. Nāraka), where life lasts 16,000 years, but 24 hours there are equal to 1,600 years on earth.

TAPASVÎ 道師 lit. master of the doctrine. A common Buddhistic term for ascetics of all denominations, and thus also applied to the

Tauists or followers of Lau-tze in China.

TARA or Tala 多羅 1., An ancient Djâtaka (i.e. form of pre-existence) of S'âkyamuni when he was a Bôdhisattva. 2., A female deity of Tibetan origin worshipped by the followers of the Yôgatchara school.

TARAS v. Talas.

TATHÂGATA (Tib. De bjin gschegs pa. Mong. Teguntschilen ireksen) 怛他揭多 or 多陁阿伽度 or 如來 lit. *sic profectus* i.e. one whose coming and going is in accordance with that of his predecessors. 1., The highest of all the epithets given to every Buddha. See also Sapta Tathâgata. 2., An abbreviation for Tathâgatagupta.

TATHÂGATAGUPTA 怛他揭多鞠多 or 如來護 lit. the guardian Tathâgata. 1., A king of Magadha, son of Buddhagupta, grandson of S'âkrâditya. 2., A learned priest of the Sarvâstivâdâ school, a native of Hiranyaparvata, who lived about 640 A.D.

TATTVASATYA S'ÂSTRA 怛埵三第樂論 or 辯真論 lit. a discourse on the distinction of truth (and falsehood). A philosophical work by Guṇaprabha.

TCHADJ or Tchâsch 赭時 or 石國 lit. stone kingdom. An ancient city in Turkestan on the Sir; the modern Tashkend (lit. stone castle) in Lat. 42°40 N. Long. 64°48 E.

TCHAGAYANA 赤鄂衍那 An ancient province and city of Tuk-hâra, the present Chaganian in Lat. 38°21 N. Long. 69°21 E.

TCHÂÎTRA 制咀邏 The first month of spring, the time from the 16th day of the first to the 15th of the second Chinese months.

TCHÂÎTYA (Pâli. Tchêtiya. Burm. Dzedi. Tib. Mtchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 explained by 方墳 lit. a tumulus or mausoleum, or by 廟 lit. a fane, or by 可供養處 lit. a place deserving worship, with the note "a place either where a Buddha was born or where he attained to Buddhahood or preached or entered Nirvâna." A general term designating all objects of religious worship which have a reference to ancient Buddhas and including therefore Stûpas and temples as well as sacred relics, pictures, statues etc.

TCHAKAS 赭羯 A race of people near Samarkand who furnished excellent soldiers.

TCHAKCHUR (Pâli. Tchakkhun) 眼 lit. the eye. One of the Chaḍâyatanas or 6 roots (六根) or 6 dwellings (六處) of sense; the eye, and the notion acquired by it.

TCHAKCHURDHÂTU 眼界 lit. the world of the eye. The faculty of sight.

TCHAKCHUR VIDJÑÂNA DHÂTU 眼識界 lit. the world of

perception by sight. The perception of visible phenomena.

TCHAKRA (Tib. Khor lo) 斫迦

羅 or 輪 lit. a wheel. A circular disc with spokes which resemble the Vadjra

originally used as a destructive weapon.

The symbol of a Tchakravartti (q. v.), like

wise one of the

figures visible on every footprint (S'ripāda) of Buddha. See also under Dharmatchakra.



TCHAKRAVĀLA (Singh. Sakwalagala. Tib. Hkhor young) 斫迦

羅 or 鐵圍山 lit. the mountains forming an iron enclosure, or 輪圍

山 lit. the encircling mountains. A double circle of mountains (the one higher, the other lower) forming the periphery of an universe.

They are concentric with the 7 gold-mountains (七金山) between which and the Tchakravālas the 4 continents are situated.

See also under Nāraka.

TCHAKRAVARTTĪ RĀDJA

(Burm. Tsekia wade. Tib. Hkhor lo sgyour va) 斫迦羅伐辣

底竭羅闍 or 庶迦羅伐辣底竭羅闍 or 庶迦越

羅 explained by 輪王 lit. the wheel (Tchakra) king, or by 轉

輪聖王 lit. a holy king who turns the wheel. The military conqueror and monarch of part or the whole of an universe. His symbol is the Tchakra, for when

he ascends the throne a Tchakra falls from heaven designating by the quality of its material (either gold or silver or copper or iron) the extent of his sway. Those who receive but a disc of iron or copper or silver rule but over one quarter of an universe, but he who obtains a disc of gold (v. Suvarpatchakravartti) is absolute monarch of a whole universe. He alone receives the Sapta Ratna and 1,000 sons. The office of the highest Tchakravartti who hurls his Tchakra into the midst of his enemies is inferior to the peaceful mission of a Buddha who meekly turns the wheel of doctrine (v. Dharmatchakra) and conquers every universe by his teaching.

TCHAKUKA 所句迦 common

misprint for 拆句迦 An ancient kingdom and city in Little Bukharia, probably the modern Yerkang (葉爾羌) in Lat. 38°13 N. Long. 78°49 E.

TCHAMADHANA 折摩馱那

or 涅末 (Nimat). An ancient kingdom and city at the S.E. borders of the desert of Gobi.

TCHĀMARA 苦末羅 Described

as "a tree which grows on the sea shore in Western countries, the favourite resort of birds with gold coloured wings and spotted yellow plumage."

TCHAMPĀ 瞻波 An ancient kingdom and city in Central India said to have been founded by one of 4 brothers the sons of the god of the Ganges by an Apsaras.

Probably the modern Champan-agur, 3 miles W. of Bogliipoor, Lat. 25°14 N. Long. 56°55 E.

TCHAMPAKA 旃 𦰩 迦 or 瞻 𦰩 加 or 占 婆 迦 or 瞻 𦰩 博 or 詹 波 described as "a small yellow flower, but the higher its stem the greater is its fragrance." A large tree with yellow fragrant flowers, the *Miche-lia champaca*. 2., Name of a district in the upper Pundjab.

TCHANDANA (Tib. Tsandan) 旃 檀 The general appellation for Sandal wood, different species of which are mentioned: white Sandal (v. Tchaṇḍanêva), and red Sandal **赤 檀** called Tailaparnî or Rakta tchaṇḍana (*Pterocarpus santolinus*) and known to Chinese especially as yielding a medicine for dropsical swellings. Another species is Gôś'ircha (q.v.).

TCHANDANÊVA or Uragasâra or Sarpabridaya tchaṇḍana 旃 檀 你 婆 A species of white sandal (*Santalum album*) resembling the Abele-tree and yielding a fever medicine. Snakes (Sarpa) frequently live in the trunk of this tree.

TCHANDRA or Tchandrâdêva (Tib. Zla va). 旃 達 misprint for 旃 達 羅 or 戰 達 羅 or 旃 達 提 婆 or 月 天 lit. dēva of the moon. 1., The male regent (*Lunus*) of the moon which is said to be 50 Yôdjanas in diameter and 132 Yôdjanas in circumference. 2., The dēvas inhabiting the moon where life lasts 500 years.

TCHANDRABHÂGÂ 旃 達 羅 婆 伽 or 月 分 lit. division of the moon. The largest Pundjab stream, the Acesines of Alexander, now called Chenab.

TCHANDRAKÂNTA 月 愛 珠 lit. the pearl which the moon loves. A fabulous pearl "from which moon beams draw forth floods of water."

TCHANDRAPÂLA 護 月 lit. the guardian of the moon. A learned priest of Nālanda.

TCHANDRAPRABHA 戰 達 羅 鉢 刺 嬰 or 月 光 lit. moon light. One of the ancient Djâtakas (i.e. forms of preexistence) of S'âkyamuni when he was a king who cut off his own head as an offering to Brahmans.

TCHANDRAPRABHÂSVARA RÂ-DJA 日 月 燈 明 lit. the bright effulgence of sun and moon. The name under which 20,000 Kôṭis of fictitious beings are said to have attained to Buddhahip.

TCHANDRASÎMHA 旃 陀 羅 僧 訶 or 月 獅 子 lit. the lion of the moon. A native of Central India, a school-fellow of Sîmharas'mi.

TCHANDRASÛRYAPRADIPA or Tchandrârâkadîpa 日 月 燈 明 lit. the bright effulgence of sun and moon. A name given to several Buddhas, one of whom was the father of Mati, Sumati, Anantamati, Ratnamati, Vis'êchamati, Vimatisamudghâtin, Ghôchamati and Dharmamati.

TCHANDRAVARMA 旃 達 羅 伐 摩 or 月 胃 lit. the helme

of the moon. A learned priest of Nagaradhana.

TCHANDRA VIMALASŪRYA PRABHÂSACRÎ 日月淨明

德 lit. the clear and bright efficacy of sun and moon. A fabulous Buddha whose realm possesses all the qualities of Sukhavatî.

TCHANGKRAMANA or Tchangkramasthâna (Pâli. Tchankama. Burm. Yatana zengyan) 經行

禪窟 lit. promenades for meditation dug out (raised) of the ground. Promenades or corridors connected with a monastery, built after the model of the Bôdhimaṇḍa sometimes of costly stones (Ratna tchangkrama) for the purpose of peripatetic meditation.

TCHÂÑS'TCHA (Pâli. Tchintchi) 戰庶摩那 or 戰庶 A Brahman girl who calumniated S'ak-yamuni at the instigation of some Tirthyas but was swallowed up by hell.

TCHÂÑS'UNA 占戍拏 The ancient capital of Vridji.

TCHARITRA 折利但羅 or 發行城 lit. the city of departure. A port on the S. E. frontier of Uḍa whence a considerable trade was carried on with Ceylon.

TCHATURABHIDJNÂS 四神足 lit. 4 supernatural faculties. See under Abhidjñā.

TCHATURAṅGABALAKÂYA 四兵 lit. 4 (classes of) soldiers. The 4 principal divisions of every Indian army, viz. elephants

(Hastikâya), cavalry (As'vakâya), chariots (Rathakâya) and infantry (Pattikâya).

TCHATUR ARŪPA BRAHMA-LÔKAS or Arûpa dhātu 四空

天 lit. 4 heavens of emptiness. The 4 highest tiers of heaven situated above the 18 Brahmâlôkas and forming together the formless world (無色界 i.e. Arûpa dhātu). They are called 1., Âkâśānantyâyatana (Singh. Akasananchayatana) 空無邊處 lit. the dwelling of unlimited

emptiness or 空處 lit. dwelling of emptiness, 2., Vidjñānāntchayatana (Singh. Winyananchayatana) 識無邊處 lit. the dwelling of unlimited knowledge, or 識處 lit. the dwelling of knowledge, 3., Akintchanyâyatana (Singh. Akinchannyayatana) 無所有處 lit. the dwelling where there is absolutely

nothing, 4., Nâivasandjñanâ sandjñâyatana (Singh. Newasan-nyanasannyayatana) 非想非非想處 lit. the dwelling where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 great kalpas in the 4th of these heavens.

TCHATURDVÎPA 四洲 lit. 4 islands. The 4 great continents which form the inhabited part of every universe. They are situated between the 7th gold mountain (v. As'vakarna) and the Tchakra-

vâlas, facing each a different side of the Mêru. Two small islands are attached to each continent. Particulars see under Pûrvaividêha, Djambudvîpa, Gôdhanya and Uttarakuru.

TCHATURMAHÂRÂDJAS (Tib.

Rgya tschen bjihi rigs. Mong. Macharansa) **四大王** lit. 4 great kings, or **四天王** lit. 4 kings of the heavens. Four demons who guard the world against the attacks of Asuras and are therefore called Lôkapalas. Each has a different side of the Mêru to defend and the corresponding quarter of the heavens, whence their title "kings of the heavens." Amôgha introduced the worship of these 4 worthies in China, whose images are placed under the entrance gates of temples. See under Dhritarâchitra, Virûḍhaka, Virûpâkcha and Danada.

TCHATURMAHÂRÂDJA KÂYIKAS (Singh. Tchatur Maharajika. Tib. Rgyal tchen bjihi rigs. Mong. Macharansa) **四王天** lit. the dēvas of the 4 kings. The inhabitants of the 1st Dēvalôka situated on the 4 sides of the Mêru. They form the retinue of the 4 Mahârâdjas each of whom has 91 sons and is attended by 28 classes of demons and 8 generals. Life lasts there 500 years, but 24 hours there are equal to 50 years on earth.

TCHATUR YÔNI (Singh. Karmaja) **四生** lit. 4 (modes of) birth. Four different forms of

the process of reproduction (in the course of transmigration): 1., birth from an uterus (**胎生**) as in the case of all mammalia, 2., birth from an egg (**卵生**) as in the case of birds, 3., birth from moisture (**溼生**) as in the case of fish, 4., instantaneous birth by transformation (**化生**) as in the case of silkworms and caterpillars. The latter form is adopted by Bôdhisattvas when they appear on earth as Buddhas. See Anupapâdaka.

TCHATVÂRASÛRYAS **四日** lit. 4 suns. Common appellation of As'vaghôcha, Dēvabôdhisattva, Nâgârdjuna and Kumâralabdha as the principal representatives of enlightenment in their times.

TCHATVARISANĠGRAHAVASTUNI **四攝法** lit. 4 means of pacification, 1., Dâna **布施** almsgiving (charity), 2., Priyavachana **愛語** words of love, 3., Arthakriyâ **利行** conduct which benefits (others), 4., Samânarthatâ **同事** harmoniously working (with and for others).

TCHHANDAKA (Singh. Chanua. Burm. Tsanda. Tib. Hdoun patchan) **闍擇迦** or **闍鐸迦** or **闍釋迦** or **車匿** The coachman of S'âkyamuni.

TCHHANDÂLA (Tib. Gdol or Dolpa) **旃陀羅** or **旃荼羅** explained by **屠殺者** lit. butchers, or by **惡人** lit. wicked people, or by **嚴幟** lit. (those who carry) the awful flag (sc. to warn

off their betters). The lowest and most despised caste of India, members of which however, when converted, were admitted even into the ranks of the priesthood. TCHHANDARRDDHIPÂDÔ (Pāli), Singh. Tchandidhi pada, 欲足 lit. the step of desire. One of the 5 Riddhipāda; that step towards the attaining of magic power, which consists in complete renunciation of all forms of desire, hope or aspiration.

TCHHATRAPATI v. Djambudvīpa.

TCHÊKA 磔迦 An ancient kingdom in the Punjab, rich in minerals, the region around Umritsir Lat. 31°38 N. Long. 74°49 E.

TCHIKDHA 櫛多 An ancient kingdom and city in Central India, the modern Chittore Lat. 25°10 N. Long. 74°43 E.

TCHIKITSVIDYÂ S'ÂSTRA 醫方明 lit. illustration of medicine. One of the 5 Vidyâ s'âstras (五明), a treatise on "magic formulas and occult science."

TCHÎNA (Tib. Rgya) 支那 or 指那 or 震旦 or 真丹 explained by 思惟 lit. (the land of) thought and reflection, or by 漢國 lit. the empire of the Han (dynasty), or by 大唐 lit. (the empire of) the great Tang (dynasty). The name by which Indian and Chinese Buddhists designate China ever since the Ts'in (秦) dynasty (249-202 B. C.).

TCHÎNADÊVAGÔTRA 指那提婆瞿怛羅 or 漢日天種

lit. the descendant of the Hans (i.e. a princess of the Han dynasty) and the solar dēva. The first king of Khavandha, said to be the descendant of a Chinese princess who on her journey to Persia (as bride elect of the Persian king) gave unexpectedly birth to a son, the parentage of the latter being traced to the solar genius.

TCHÎNÂNI 至那你 explained by 漢持來 lit. imported from China. The Indian name for the peach tree.

TCHÎNAPATI 至那僕底 A small kingdom in the N.W. of India (near Lahore), the inhabitants of which asserted (A. D. 640) that their first kings had come from China.

TCHÎNARÂDJAPUTTRA 至那羅闍弗咄羅 or 漢王子 lit. descendant of kings of the Han dynasty. The Indian name for the pear tree, so called because it was imported from China.

TCHITTARDDHIPÂDÔ (Pāli) Singh. Tchittidhipada 念足 lit. the step of memory. One of the 4 steps leading to the acquisition of magic power (v. Riddhipāda) and consisting in absolute renunciation of memory in any of its practical forms.

TCHITTASMRITYUPASTHÂNA (Pāli. Tchittanupassana) 念心生滅無常 lit. the act of remembering that the mind is subject to birth and death and is

impermanent. One of the 37

Bôdhipakchikadharma, one of the 4 modes of recollection (v. Smrityupasthâna).

TCHÎVARA 支伐羅 explained 不正色 lit. not of the natural colour (i.e. dyed) or by 赤血色衣 lit. a blood-red garment. The same as Kachâya (q. v.).

TCHULYA or Tchâula or Tchôla 珠利耶 An ancient kingdom in the N. E. corner of the present Madras presidency, described A. D. 640 as a scarcely cultivated country with semi-savage and anti-buddhistic inhabitants.

TCHUNDA 1., 周陀 explained by 大路邊生 lit. born at the road side. An Arhat, one of the earliest disciples of S'âkyamuni. He is to be reborn as Buddha Samanta prabhâsa. 2., 準陀 or 純陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

TEMURTU or Issikul 清池 lit. the pure lake or 熱海 lit. the hot sea. The Mongol name of a lake 400 li N. of the Lingshan (冷山 lit. icy mountains).

TERMED or Tirmez 咄蜜 An ancient kingdom and city on the Oxus in Lat. 37°5 N. Long. 67°6 E.

TICHYA (Singh. Tissa. Tib. Odldan) 室沙 or 帝沙 1., An ancient Buddha. 2., A native of Nâlanda, father of S'âriputta. 3., A son of S'uklôdana.

TICHYA RAKCHITÂ 帝失羅叉 A concubine of Asôka, the

rejected lover and enemy of Kunga.

TILADHÂKA 低羅擇迦 or Tilas'akya 低羅釋迦 A monastery, 3 Yôdjanas W. of Nâlanda perhaps the modern village of Thelari near Gayâ.

TIÑANTA or Tryanta 底產多 A grammatical term designating verbs (according to Paṇini). They are said to have 18 modifications or persons.

TÎRTHAKAS or Tirthyas (Tib. Moutegs tchan) 外道師 lit. heretical teachers. General term for non-buddhistic ascetics of all denominations. Some of them made the most determined opposition to S'âkyamuni and are usually quoted as 外道六師 lit. the six heretical teachers (Pûraṇa Kâs'yapa, Maskarin, Saṃdjayin, Adjita Kês'akambala, Kakuda Kâtyâyana and Nirgrantha). Hiuen-tsang (A. D. 640) mentions a very numerous sect of Tirthyas who worshipped Kchuṇa, used magic prayers for healing the sick and practised austere asceticism.

TOKSUN 篤進 A city in Mongolia, 190 li S. W. of Turfan.

TRÂILÔKYA or Trilôkya 三界 lit. 2 regions, or 三有 lit. 3 (classes of) beings. In imitation of the Brahmanic Bhuvanatraya (3 worlds) the Buddhists divide every universe into 3 regions, but they substitute for the purely cosmological distinctions of the Brahmans (Bhur, Bhuvah and Suar, i.e. earth, heaven and at-

mosphere) the ethical division of 1., the region of desire or lust (v. Kâmadhātu), 2., the region of form (v. Rûpadhātu), 3., the formless region (v. Arûpadhātu).

TRÂILÔKYAVIKRAMIN 越三界菩薩 lit. the Bôdhisattva who passed through the 3 worlds. A fictitious Bôdhisattva.

TRAIYASTRIMS'AS (Pâli. Tavatinsa. Singh. Tavutisa. Siam. Davadung. Tib. Soum tchou rtse gsoum. Mong. Ghutschin gurban tegri) 多羅夜登陵舍 or 怛利夜登陵奢 or 怛利耶怛利奢 or (abbrev.) 忉利天 explained by 三十三天 lit. the heaven of 33 (classes of inhabitants), with the note "Indra was once a Brahman called Kaus'ika (橋尸迦) when he had 32 wise friends who united with him in exercises (productive) of happiness and virtue. After their death they were all reborn on the summit of Mèru, Kaus'ika as the Lord of heaven (Indra) and his 32 companions as his subjects." The heaven of Indra, the description of which—as given in Chinese texts—tallies in all its details with the Svarga of Brahmanic mythology. It is situated between the 4 peaks of the Mèru, and consists of 32 cities of dévas 8 of which are located on each of the 4 corners of the Mèru. In the centre is Indra's capital called 善見城 lit. the city *belle vue* (Sudassana ? or Umravati ?) with

a palace called 禪延 or 毗闍延 or 毗禪延 (Vaiayanta). There Indra is enthroned with 1,000 heads and 1,000 eyes (one-eyed ?) with 4 arms grasping the Vadjra. There he revels in numberless sensual pleasures together with his wife (v. Sakchi) with whom he cohabits personally, and with 119,000 concubines with whom he associates by means of transformation (sic). There he receives the monthly reports of the Tchatur Mahârâdjas concerning the progress of good and evil in the world, etc., etc. Many other details are given. Some of them seem to suggest that the whole myth may have an astronomical meaning. Others seem to represent Indra (with his retinue) as the controller of the atmosphere and its phenomena, which strengthens Koeppen's hypothesis explaining the number 33 as referring to the 8 Vasus 11 Rudras 12 Âdityas and 2 As'vins of Vedic mythology.

TRICHNA (Singh. Trisnâwa. Tib. Sredma) 愛 lit. love. One of the 12 Nidânas, love or desire in the abstract, not necessarily of a material character.

TRIKÂYA 三身 lit. a threefold body, explained as follows, 1., 覺性法身 lit. the essence of intelligence (Bôdhi) is Dharma-kâya (q.v.), 2., 覺相報身 lit. the reflex of intelligence is Sâmbhôga kâya (q.v.), 3., 覺用化身 lit. the practical applica-

tion of intelligence is Nirmanakâya (q.v.); another explanation is 1., 毗盧庶那清淨法身 Vairôṭchana [endowed with] the Dharmakâya of absolute purity, 2., 盧舍那圓滿報身 lit. Lôchanâ (?) [endowed with] the Sambhōgakâya of absolute completeness, 3., 釋迦牟尼千百億化身 lit. S'âkyamuni [endowed with] the Nirmanakâya of 100,000 kôṭis (of transformations). Primitive Buddhism distinguished a material visible and perishable body (色身 lit. the body of form) and an immaterial invisible immortal body (法身 lit. the body of law) as the constituents of every personality. This dichotomism, taught—as it seems—by S'âkyamuni himself, was ever afterwards retained as regards the nature of ordinary mortals. But in later ages when the combined influence of S'ivaism which ascribed to S'iva a threefold body (called Dharmakâya, Sambhōgakâya and Nirmanakâya) and that of Brahmanism with its Trimurti gave rise to the Buddhist dogma of a Triratna (q.v.), trichotomism was taught with regard to the nature of all Buddhas. Intelligence (Bōdhi 覺) being the nature of a Buddha they distinguished 1., 性 essence 2., 相 reflex 3., 用 practical application of his intelligence, and accordingly attributed to every Buddha a threefold nature 1., Dharma-kâya (q.v.). 2., Sambhōgakâya

(q.v.), 3, Nirmanakâya (q.v.). Again they ascribed to every Buddha a triple form of existence, viewing him 1., as having entered Nirvâṇa (Vâirôṭchana Buddha), 2., as existing in reflex in the world of forms (Lôchanâ [?] Buddha), 3., as existing or having existed on earth (S'âkyamuni Buddha). This seems to be the Chinese substitute for the Nepanlese distinction of 1., Nirvâṇa Buddha 2. Dhyâni Buddha and 3., Manuchi Buddha. In analogy with these three forms of existence ascribed to Buddhas Chinese Buddhists further distinguish 3 attributes of a Buddha viz. 1., 清淨 absolute purity, 2., 圓滿 absolute completeness, and 3., 千百億 endless number, and likewise 3 different spheres of influence (v. Buddhakchêtra), 1., a land of spiritual nature (4th Buddhakchêtra), 2., a land of success (3rd Buddhakchêtra), 3., a land of mixed qualities (1st and 2nd Buddhakchêtra). It is clear that all these categories point to the 3 constituents of the Buddhist trinity (1., Dharma, 2., Saṃgha, 3., Buddha) as the annexed table will show, which—when compared with what is given below under the article Triratna—forms a condensed synopsis of all the points which make up the Chinese Buddhist dogma of a trinity in its modern form.

| | | | | | |
|------------------|---------------|-------------|------------------------|---------------------------|---------|
| Essence. | Dharmakāya. | Vairochana. | Absolute purity. | 4th Buddhakchêtra. | Dharma. |
| Reflex. | Sambhōgakāya. | Lôchana ? | Absolute completeness. | 3rd Buddhakchêtra. | Saṃgha. |
| Practical issue. | Nirmanakāya. | S'ākyamuni. | Endless number. | 1st to 2nd Buddhakchêtra. | Buddha. |

TRIPITAKA (Pāli. Pitakattaya.

Singh. Tunpitakaka. Tib. De not sum. Mong. Gourban aimak saba) 三藏 lit. the 3 collections (treasuries). The triple canon of the Buddhists containing 1., doctrinal aphorisms v. Sūtras, 2., works on discipline v. Vinaya, 3., works on metaphysics v. Abhidharma. This tripartition probably owes its origin to the Brahmanic division of Mantras, Brahmanas and Sūtras.

TRIRATNA or Ratnatraya 三寶

lit. the three precious ones, explained by 佛寶 (the precious Buddha), 法寶 (the precious law) and 僧寶 (the precious priesthood), or by 佛陀 or 勃塔耶 (Buddha), 達摩 or 達而麻耶 (Dharma) and 僧伽 or 桑渴耶 (Saṃgha). The doctrine of a trinity which is peculiar to Northern Buddhism seems to have gradually grown out of the first practical *formula fidei* (v. Tris'arāṇa) which Southern Buddhism has retained. Under the influence of Brahmanism and its Trimurti (Brahma, Vishnu and Siva) the Mahāyāna school (at the beginning of our era) united those 3 constituents or heads of doctrine (Buddha, the law, and the priesthood) and considered *S'ākyamuni Buddha* as the personified intelligence (覺), *Dharma* the law as the reflex (相) of this same intelligence and *Saṃgha*, the priesthood or church as the

practical issue (用) of both. The Tantra school (about 500 A.D.) influenced by Nepaulese Buddhism and by its dogma of a triple existence of each Buddha as Nirvâṇa Buddha, Dhyaṇi Buddha and Maṇuchi Buddha, looked upon *S'ākya-muni Buddha* merely as the saint *par excellence*, as a man (Manuchya); but as one who has left his reflex in the Saṃgha (or Buddhist church) and called him as such 盧舍那 *Lôchanâ* (?), a name which the Nepaulese gave to the Sakti of Akchôbhya Buddha. The essence however of S'ākya-muni and of *Lôchanâ*, the third person in this trinity, was called 毗盧庶那 *Vâirôtchana* and made to correspond to Dharma. The philosophical atheistic schools now place *Dharma* in the first rank as the first person in their trinity and explain it as the unconditioned underived entity combining in itself the spiritual and material principles of the universe. From Dharma proceeded *Buddha* by emanation, as the creative energy, and produced in conjunction with Dharma the 3rd constituent of the trinity viz. *Saṃgha*, which is the comprehensive summa of all actual life or existence.

The common people however know little or nothing of this esoteric view of a trinity, they speak of and worship a triad of images which they regard as 3 different divinities, totally ignor-

ing their unity and the fact that the "three precious ones" they worship are but logical abstractions,—a mere philosophical myth. See also under *Trikâya*.

TRÎS'ARĀṆA or S'arāṇa gamana 三歸 lit. 3 (formulas of) refuge, explained by 1., 歸依佛 lit. I take refuge in Buddha, *Buddham s'arāṇam gatchhâmi*, 2., 歸依法 lit. I take refuge in the law, *Dharmam s'arāṇam gatchhâmi*, 3., 歸依僧 lit. I take refuge in the priesthood (the church), *Saṃgham s'arāṇam gatchhâmi*. The most primitive "*formula fidei*" of the early Buddhists, introduced before Southern and Northern Buddhism separated. Out of this formula probably grew the dogma of the trinity (v. *Triratna*).

TRIVIDYÂ 三明智 lit. three forms of clear knowledge, or abbrev. 三明 lit. 3 clear subjects. The subjects of knowledge which contain the elementary truths of Buddhism, 1., 無常 lit. the impermanency of all creature, *Anitya*, 2., 苦 lit. sorrow, *Dukha*, as the lot of all beings, 3., 身如泡沫 lit. the conformity of the body with a bubble of water, *Anâtma*, designating the unreality of all material phenomena.

TRIYĀNA 三乘 lit. 3 conveyances, or 三車之教 lit. the doctrine of the 3 vehicles, or 三乘法門 lit. the entrance gate to the doctrine of the 3 conveyances. A term originally used as a designa-

tion of the different means of salvation *i.e.* conveyance across the Saṁsara to the shores of Nirvāṇa. They are sometimes also called 三車 lit. 3 carriages, and distinguished as a carriage drawn by sheep (羊車) or by deer (鹿車) or by oxen (牛車), which is an allegory for the saving power of the 3 degrees of saintship called S'rāvaka, Pratyēka Buddha and Bôdhisattva. Afterwards the term was used to designate the different phases of development through which the Buddhist dogma passed, and for which see under Mahāyāna, Hināyāna and Madhyimāyāna.

TSÂUKÛṬA 漕矩吒 An ancient kingdom in the N. W. of India, probably the Arokhetes of the Greeks. The region around Ghuznee, Lat. 33°35' N. Long. 68°12' E.

TUCHITA (Singh. Tusita. Burm. Toocita. Tib. Dgah ldan. Mong. Tegiis bajasscnolangtu) 兜率陀 or 兜術陀 or 兜駛多 or 兜師多 or 兜術 or 觀史多 or 觀史陀 explained by 喜樂 lit. joy and pleasure, or by 聚集 lit. the assembly. The 4th Dêvalôka where all Bôdhisattvas are reborn before finally appearing on earth as Buddhas. Mâitrêya is therefore residing there, but—like all other Bôdhisattvas living there—he is already active for the spread of Buddhism and may temporarily interfere on earth through the Anupapadaka

birth. Life lasts in Tuchita 4,000 years, but 24 hours there are equal to 400 years on earth.

TUKHÂRA 都貨羅 or 月支國 lit. the kingdom of the Yue tchi (perhaps the Djats of North Western India). 1., A topographical term designating a country of ice and frost (tuchâra), and corresponding to the present Badakchan which Arab geographers still call Tokharestan. 2., An ethnographical term used by the Greeks to designate the Tocharoi or Indo-Scythians, and likewise by Chinese writers applied to the Tochari Tartars who driven on by the Huns (180 B. C.) conquered Trans-oxania, destroyed the Bactrian kingdom (大夏) B. C. 126 and finally conquered the Punjab, Cashmere and the greater part of India. Their greatest king was Kanichka.

TYÂGÎHRADA or Djivakahrada 烈士池 lit. the lake of the brave hero. A lake near Mrigadava, so called because of a man who showed great bravery on the occasion of magic incantations performed there.

U

UCHNÎCHA 烏瑟膩沙 or 鹽瑟尼沙 or 鬱瑟尼沙 explained by 肉髻 lit. a coiffure of flesh, or by 佛頂骨 lit. the skull bone of Buddha, with the

note "a fleshy protuberance of the cranium forming by itself a (sort of) coiffure." One of the distinguishing marks (Lakṣaṇāni) of a Buddha.

UDĀ or Utkala or Udradesa **烏荼** An ancient kingdom in Eastern India, the present province of Orissa.

UDAGAYANA **北行** lit. march to the North. The sun is believed to move for 6 months in a northerly direction. See Sūrya.

UDAKHĀṆḌA **烏鐸迦漢茶** An ancient city of Gandhāra, the modern Attok in Lat. 33°54 N. Long. 72°12 E.

UDĀNA **優陀那** or **鬱陀那** or **烏枕南** (Udanam) explained by **自說** lit. impromptu speaking, or by **無問自說** lit. to speak at one's own accord without being asked. A section of Buddhist literature, treatises on the nature and attributes of Buddha, differing from other Sūtras in which the subject matter is always introduced by a query put to Buddha by one of his disciples.

UDĀYANA or Udayana rādja (Tib. Htch 'arpo) **烏陀憊那** or **優填** or **出愛王** lit. the king who shows forth his love. A king of Kāus'ambī, a contemporary of S'ākyamuni. He had the first statue of Buddha made. See Vatsa.

UDĀYI or Udayibhadra **優陀夷** explained by **出現** lit. shining forth, with the note "he was born

when the sun was rising." 1., An Arhat, a personal disciple of S'ākyamuni, to be reborn as Buddha Samantaprabhāsa. 2., A son of Adjātas'atru.

UDITA **烏地多** The king of an unknown country in Northern India who patronized Hiuntsang (A. D. 640).

UDJDJAYANA or Uddjayinī **烏闍衍那** An ancient kingdom and city in Western India, the Ozene of Ptolemy, the modern Onjein, Lat. 23°11 N. Long. 75°52 E.

UDJDJAYANTA **有善多** A mountain (with a monastery) in Surāṣṭra.

UDJIKAN v. Hudjikan.

UDYĀNA or Udyāna or Uddiyāna (?) **烏耆延那** or **烏杖烏** or **烏孫場** or **烏婁** or **烏長** or **烏場** explained by **苑** lit. a park. An ancient kingdom in the N. W. of India, the country along the S'ubhavastu; the Suastene of the Greeks, noted for its forests, flowers and fruit (whence its name "park").

UDRA RĀMA PUTTRA or Udraka or Rudraka (Tib. Rangs byed kyi bou lhag spyod) **鬱陀羅摩子** or **鬱頭藍子** lit. Udra the son of Rāma. A Brahman who for some time taught S'ākyamuni.

UDUMBARA **優曇鉢羅** explained by **靈瑞** lit. subtle and auspicious. A sacred tree, believed to produce fruit without

producing flowers except "once in 3,000 years." Its fruit is called **無花果** lit. fruit without flowers (common Chinese name for figs). The tree, which is no doubt the *Ficus glomerata*, is often confounded by Chinese with the Jack tree (v. Panasa), and sometimes called **尼羅優曇鉢羅** (Nila Udumbara). The flowers are on account of their rarity—they appear but once in 3,000 years i. e. require the eye of a botanist to detect them—a symbol of Buddha, and as such frequently quoted.

UIGURS 烏彞 or **烏胡** A tribe of Turks settled A. D. 640 under a king of their own near Turfan (**吐魯番**) Lat. 42°10 N. Long. 83°45 E. and then known by the name **Kau-chang (高昌)** or **Kau-cha (高車)**. About 750 A. D. they split into 2 tribes called by **Abhulgasi** On **Uigurs** (the 10 **Uigurs**) and **Tokus Uigurs** (the 9 **Uigurs**). About 1,000 A. D. they invaded **Tangut (河西)** whence they were dislodged and driven farther West by Chinghis-khan. They had then an alphabet which had probably been given to them by Nestorian missionaries. Chinghis-khan adopted it and introduced it among the Mongols. A. D. 1,294 the whole Buddhist canon was translated from Sanskrit and Tibetan sources and written out in the Uigur character.

ULAK (Tib. **Ulag** or **Ulat**) **烏落**
An Uigur term (lit. horse) expres-

sing the duty of providing relays of horses etc. to travelling officials in Mongolia Manchuria and Tibet.

ULAMBA (?) 烏藍婆 explained by **倒懸** lit. hung up by the heels (a metaphor for mental suspense and its anguish), or **盂蘭** or **盂蘭盆** explained by **貯食之器** lit. a vessel to pile up eatables on. A religious service performed for the benefit of **Prêtas** (q.v.), brought to China "from the West," but believed to have been sanctioned by S'âkyamuni himself. A disciple of the latter, **Mâudgalyâna**, had gone to hell instigated by filial piety, to feed and release his mother, who after her death had been reborn there as a **Prêta** suffering continuous hunger and pain "as if hung up by the heels" (**Ulama**?). He failed at first, but on appealing to S'âkyamuni was told that no power in heaven or earth could alleviate the pain of **Prêtas** nor release them except "the united efforts of the whole Buddhist church (**十方衆僧** i. e. the priesthood)." S'âkyamuni further explained all the details of a ritual to be gone through by priests on behalf of departed spirits, in order to appease their hunger and finally to release them from hell altogether. **Ânanda** also is said to have been appealed to by a **Prêta** to alleviate his sufferings when S'âkyamuni gave the same instructions. S'âkyamuni's authority for this "litany for the

dead" is of course forged. We have here but a product of the Yôgâchâra school (q.v.), first introduced in China by Amôgha (q.v.) about 733 A. D. Engrafted upon the native ancestral worship this ceremonial "for feeding the ghosts of deceased ancestors of 7 generations" obtained immense popularity and is now practised by every body in China, by Tanists even and by Confucianists, especially on the 15th day of the 7th month. For two weeks previous to that day the priests—Buddhists or Tanists—recite their litany for the dead unceasingly day and night, presenting the food intended for the Prêtas first at the altars of the Triratna and the Sapta Tathâgata, burning clothes (made of paper) for the benefit of those who have been drowned and finally scattering the food among the crowd of Prêtas supposed to be present,—all according to an elaborate ritual. The expenses of the priests are defrayed by private associations got up for the purpose (孟蘭勝會). The ceremony—popularly known by the term 醮 "sacrifice to ancestors"—may be performed on land or on the water (放水陸) and is sometimes simply called 燒衣節 "the festival for burning clothes." With the exception of the latter ceremony the whole ritual bears a striking resemblance to a Roman Catholic "mass for the dead," the requiem and sacra-

ment corresponding to the litanies and rice offering of the Buddhists.

This dogma is however another instance of the expansion given to the system of ancient Buddhism by Buddhists of the North, for it is totally unknown to Southern Buddhists and the idea of intercession on the part of the priesthood for the benefit of others is utterly antagonistic to the explicit teaching of primitive Buddhism which allows of no atonement, insisting upon every individual working out his own salvation.

UNÂDI 溫那地 or 溫那地

A grammatical term, said to signify "a class of words composed of 2,500 S'lôkas."

UPÂDÂNA 取 lit, to grasp. One of the 12 Nidânas (q.v.), the attempt to grasp and retain sensuous existence as long as possible.

UPADÊS'A or Upadês'a S'âstras 烏波第樂 or 鄔波提樂 or 優波提舍 explained by 論議 lit. discourses and discussions. 1., A section of Buddhist literature, dogmatic discourses. 2., A synonyme for Abhidharmapitaka. 3., Another name for the Tantras, the textbooks of the Yôgâchâra school (q.v.).

UPADHYÂYA 烏波陀耶 or 有波弟耶夜 or 和闍 or 和闍 or 和尚 explained by 親教師 lit. a self-taught teacher, or by 知有罪知無罪 lit. he

who knows what is sinful and what is not sinful, with the note "in India the vernacular term for Upadhyāya is 殞社 (Munshee?), in Kustana and Kachgar they say 鵑社 (now pronounced hwah-shie) and from the latter term are derived the Chinese synonymes 和闐 (ho-shie) and 和尚 (ho-shang)." The Indian term was originally a designation for those who teach only part of the Vêdas, the Vêdangas. Adopted by Buddhists of Central Asia it was made to signify the priests of the older ritual in distinction from the Lamas. In China it has been used first as a synonyme for 法師 *i. e.* priests engaged in popular teaching, in distinction from 律師 *i. e.* Disciplinists and 禪師 *i. e.* contemplative philosophers; then it was used to designate the abbots of monasteries. Popularly however it is now applied to all Buddhist priests without distinction of rank and explained by 近誦 *lit.* those who read (the canon) near (to their superior).

UPAGARUḌA 憂波迦嚙茶
A fabulous bird (v. Garuḍa).

UPAGUPTA (Tib. Oye sbas) 烏波鞠多 or 鄔波鞠多 or 優波鞠多 or 優波掘多 explained by 近護 *lit.* near protection. A native of 吒利 Pāṭaliputra (?), a S'ûdra by birth, who entered upon monastic life when 17 years old, became an Arhat 3 years later and conquered

Mâra in a personal contest. He laboured in Mathurâ as the 4th patriarch and died 741 (correctly 335) B. C.

UPÂLI (Singh. Upâlisthāvira. Tib. Nye var khor. Mong. Tchikhola Aktchi) 優波離 One of S'āk-yamuni's disciples, a S'ûdra by birth and originally a barber. On account of his comprehensive knowledge of the Vinaya S'ākya-muni gave him the title 持戒 "he who keeps the precepts." He distinguished himself as one of the 3 leaders of the first Synod (543 B. C.) and as the principal compiler of the canonical books which form the Vinaya.

UPÂNANDA (Tib. Ne dgah vo) 塢波難陀 or 跋難陀 1., An Arhat, a disciple of S'ākya-muni. 2., A Nāga king.

UPÂSAKA (Tib. Dge sñen. Mong. Ubaschi) 烏波索迦 or 優波娑迦 or 優婆塞 explained by 近侍 *lit.* close attendants, or by 信事男 *lit.* heroes of faith, or by 近事男 *lit.* approaching devotees of the male sex. Lay-members of the Buddhist church who without entering upon monastic life observe the principal commandments. Female lay-members are called Upāsikâ (Singh. Upasikawa. Tib. Dge sñen ma. Mong. Ubaschanza) 烏波斯迦 or 優波賜迦 or 優波夷 explained by 近事女 *lit.* approaching female devotees,

or by 近善女 lit. approaching pious women.

UPASĒNA 頻鞞 A military title like As'vadjit (q.v.).

UPASTHĀNA (Pāli. Patthāna. Singh. Passana) 處 lit. condition, dwelling. See under Smṛity upasthāna.

UPATICHYA (Pāli. Upatissa. Tib. Ner rgyal) 優婆塞沙 Another name for S'āriputra (q. v.).

UPAYA or Upayakāus'alya 方便度 lit. salvation by (the knowledge of) the proper means (sc. which convey people to Nirvāṇa). One of the 10 Pāramitās (q.v.).

UPĒKCHĀ (Pāli. Upēkhā) 捨 lit. to abandon. One of the 7 Bōdh-yanga, designating a state of indifference which "abandons" the exercise of the mental faculties.

URAGASĀRA (Pāli. Uraggapriya) the same as Tchandanēva.

URAS'Ī or Uras'ā 烏刺尸 An ancient province of Cashmere, the Ouastene of Ptolemy, the region S. W. of Serinagur, Lat. 33°23 N. Long. 74°47 E.

ŪRṆA (Tib. Mdsod spon) 眉間白毫 lit. white soft hair between the eyebrows. A circle of hair between the eyebrows, a characteristic mark (Lakṣaṇa) of every Buddha, out of which he is able to send forth streams of light illuminating every universe.

URUVILVĀ (Singh. Uruwelaya) 苦行林 lit. the forest of painful practises or 木瓜林 lit. the Papaya forest. A place near

Gayā where S'ākyamuni practised austere asceticism for 6 years.

URUVILVĀ KĀS'YAPA 優樓頻螺迦葉 or 烏盧頻螺迦葉波 One of the principal disciples of S'ākyamuni, so called because he practised asceticism in the Uruvilvā forest (see above) near Gayā, or, according to others, because he had on his breast a mark resembling the fruit of the 木瓜 *Papaya carica*. He became an Arhat and is to reappear as Buddha Samantaprabhāsa.

UTCHTCHASAYANĀ MAHĀSAYANĀ VĒRAMANĪ 不坐高廣大牀 lit. abstinence from the use of an elevated broad couch. One of the 10 rules for novices. See S'ikchapada.

UTKALA v. Uḍa.

UTKAṬUKĀSANA (Singh. Ukku-tika) 結跏趺坐 lit. sitting on the hams (frequently followed by the remark 身心不動 lit. so that body and soul remain motionless). The favourite posture of ascetics, considered to be best adapted for meditation.

UTPALA or Nila Utpala 優鉢羅 or 鬱鉢羅 or 漚鉢羅 or 盞鉢 or 尼羅烏鉢羅 explained by 青蓮花 lit. blue lotus flowers, or by 黛花 lit. the dark (blue) flower. 1., One of the 8 large cold hells (v. Nāraka) where the flesh of the criminals bursts open in innumerable places each resembling a tiny lotus bud about to unfold itself.

in a simplified form is now used by priests, exorcists and sorcerers as a sceptre of prayer expressive of the irresistible power of meditation, incantations and Dharanis. 4., In speculative philosophy it is used as a symbol of the all-conquering power of Buddha who by means of Pradjñā overcomes sin and evil (**金剛喻佛性** lit. the diamond is like the nature of Buddha). 5., Name of a Nirgrantha, a fortune-teller, who predicted Hiuentsang's return to China.

VADJRA MATI 金剛智 lit. the wisdom of the Vadjra. An Indian of royal descent who arrived in China A. D. 270, was called to court and procured rain in a time of drought. He was the first to introduce the Yôgatchâra system in China but his successor Amôgha surpassed him in influence and activity. He ended his days in silent meditation.

VADJRAPÂNI (Tib. Lag na rod rdje. Mong. Utschir bani) **跋闍羅波膩** or **和夷羅汩闍** **父** or **手執金剛杵** lit. he who holds the diamond club in his hands, or **金剛力士** lit. the diamond hero, or **密跡金剛菩薩** lit. the Bôdhisattva (called) the Vadjra of secret vestiges (effects). One of the many names of Indra, especially used by the Yôgatchâra school, which describes him as a demon king with a retinue of 500 Yakchas, a valiant

protector of Buddhism. He is said to have been formerly the son of a Tchakravartî, when the conversion of 1,000 of his brothers provoked the wrath of his youngest brother who swore to persecute them for ever. Thereupon our hero swore to defend them and was consequently reborn as a Yakcha king, grasping the Vadjra, with which he is ever ready to crush the foes of the Buddhist church. He is sometimes identified with Mañdjus'ri and in Nepal worshipped as the Dhyâni Bôdhisattva of Akchôbhya. Magic prayers (**金剛陀羅尼 Vadjrapâni Dhâraṇi**) of particular efficacy are said to be derived from him.

VADJRASAMÂDHI 金剛三昧
A fictitious degree of ecstatic meditation (v. Samâdhi).

VADJRÂSANA the same as Bôdhi-maṇḍa.

VADJRASATTVA 金剛薩埵
A fictitious Buddha of the Yôgatchâra school. Nepaulese texts count him the 6th Dhyâni Buddha.

VADJRA TCHTCHÊDIKÂ PRADJÑÂPÂRAMITÂ SÛTRA 金剛般若經 lit. the diamond Pradjñâ Sûtra, or **能斷金剛般若經** lit. the Sûtra of the Pradjñâ which is able to crush diamond. A philosophical work, a condensation of the Pradjñâpâramitâ (q.v.).

VÂIBHÂCHIKA 毗婆沙論師 lit. masters of the Vibhâchâ S'âs-

tra. One of the 4 great Buddhist systems of philosophy ; in Chinese texts it is mostly quoted under the name Sarvāstivādāḥ (q.v.). Its name is derived from the Vibhāṣā S'āstra which is the favourite classic of the followers of this school.

VÂIDÊHÎ (Tib. Lons bphags) 韋提希 or 提希 explained by 思惟 lit. thought and reflection. The wife of Bimbisāra, mother of Adjātas'atru, also called S'ribhadrā.

VÂIDŪRYA (Tib. Waidurja) 毗頭利 or 鞞鞞利夜 or 吠留璃耶 or 毗留璃 or 留璃 1., Lapis lazuli, one of the Sapta Ratna, described as "a jewel of green colour, exceedingly precious and incombustible." 2., A mountain near Vārāṇasī.

VAIHÂRA (Pāli. Vibhara) 賓波羅窟 lit. the Vibhāro cavern. A rock cut temple on a mountain near Rājagriha, now called Bai-bhargiri. S'ākyamuni used to resort thither for meditation.

VÂIPULYA 毗富羅山 One of the 10 fabulous mountains.

VÂIPULYA SŪTRĀS or Mahāvāipulya Sūtras 毗佛略 or 方等 which may mean either "several places" sc. Sūtras concerning 此方 the present world (Artha) and 上方 the future (upper) world (Dharma), or—taking 方 in the sense 道 "doctrine"—books on doctrinal points.

Other explanations are 方廣 lit. expansion of the doctrine, 無量義經 lit. Sūtras of unfathomable (depth of) meaning, or 大乘經 lit. Sūtras of the Mahāyāna school. A section of Buddhist literature comprising those Sūtras which are distinguished by an expansion of doctrine and style (Sūtras développés. Burnouf). They are apparently of later date showing the influence of different schools ; their style is diffuse and prolix, repeating the same idea over and over again in prose and in verse ; they are also frequently interlarded with prophecies and Dhāraṇīs.

VAIRĀTA 波里夜多羅 An ancient kingdom and city of India, the modern Beeraṭ, Lat. 27°42 N. Long. 75°59 E.

VÂIRÔTCHANA (Tib. Rnam par snang mdsad) 毗盧遮那 or 毗盧折那 explained by 遍照 lit. he who enlightens all, or by 種種光明照 lit. he who sheds abroad all manner of light and brightness. 1., One of the persons of the Buddhist trinity (v. Triratna), the embodiment of the law (v. Trikāya), the personification of wisdom (智身) with the attribute "absolute purity" (清淨). His peculiar domain is the 4th Buddha kēṭra (q.v.). One of the 5 Dhyāni Buddhas of the Nepalese, with Samantabhadra for his Bôdhisattva. 2., A native

of Cashmere who first introduced Buddhism into Kustana.

VÂIRÔTCHANARAS'MI PRATI-MANĀḌITA 淨光莊嚴 lit. ornaments of pure light. 1., A fabulous Buddha of the universe Kamaladala vimala nakchâtra râdja samkusumitâbhidjña. 2., The realm of king S'ubhavyûha and Buddha Djaladhara gardjita ghôchasusvara nakchâtra râdja samkusumitâbhidjña.

VÂIRÔTCHANA RASM'I PRATI-MANĀḌITA DHVADJA 光照莊嚴相 lit. the reflex of illuminated ornaments. A Bôdhisattva, disciple of S'âkyamuni, who was in a former life Vimaladattâ.

VÂIS'AKA 鞞索迦 An ancient kingdom in the Oude territories, probably the region about Biswah Lat. 27°28 N. Long. 80°6 E.

VÂIS'ÂKHA or **Vâis'âkha matri** or **Vis'âkha** (Pâli. **Wisâkhâ mâtâwi**. Singh. **Wisâkhâ**) **鞞索迦** or **鼻奢佉** or **毗舍佉母** (mother **Vis'âkha**), with the note "so called, because born in the month **Vâis'âkha**." A wealthy matron who built a vihâra for S'âkyamuni and became "mother" superioress of a number of Upâsikâs. She was the wife of Anâthapiṇḍika.

VÂIS'ÂKHA 吠舍佉 The second month in spring, the time from the 15th day of the 2nd to the 16th day of the 3rd Chinese months.

VÂIS'ÂLÎ (Pâli. **Vêsâli** or **Vêsaliya puri**. Singh. **Wisala**. Tib. **Yangs**

patchan. Mong. **Ootu**) **毗舍離** or **吠舍釐** or **維耶離** or **鞞奢隸夜** An ancient kingdom and city with oligarchical constitution, the leaders of which, known as the Litchhavis, embraced Buddhism early. The second Synod assembled there (443 B.C.). Hiuen-tsang found the city almost in ruins. The latter still exist close to Bassahar, N. of Patna.

VÂIS'ÊCHIKA (Tib. **Bye brap pa**) **鞞戾迦** or **衛世師** or **衛世師** explained by **勝論外道** lit. heretics who defeat the S'âstras, or by **勝** lit. conquerors. An atomistic school attached to the Saṃkhya philosophy. Famous dialecticians, noted for the constant use of 6 logical categories (**六諦**) viz. substance, quality, action, existence, the unum et diversum and the aggregate.

VÂIS'RAMANA or **Vâis'ravana** or **Dhanada** (Singh. **Wêsainuna**. Siam. **Vetsuvan**. Tib. **Rnam thos kyi bou**. Mong. **Bisman tegri**) **鞞舍羅婆拏** or **鞞室羅憐囊** or **毗沙門** or **毗捨明** explained by **諸處遍聞** lit. one who hears (the sounds of) all regions, or by **普聞** lit. one who hears everywhere, or by **多聞** lit. one who hears much, or by **離聞** lit. one who hears (though) absent, with the following note "he was originally **俱乞羅** **Kuvêra** (the Brahmanic god of wealth and regent of the

North); as such he once listened to the preaching of Buddha, took the yellow robe and desired to be admitted into the priesthood, whereupon all (sc. the priests) affrighted asked each other exclaiming 伊是沙門 "why? he a S'ramana!" and thenceforth gave him the name Vâis'ramana (毗沙門)." The Plutus of the Hindoos, adopted by Buddhism on account of his popularity. He is counted one of the Tchatur Mahârâdjas, guardian of the North, with an army of Yakchas, and said to possess vast treasures of gold and jewels. He is also styled 星宿之主 a regent of the stars. His favourite colour is yellow. He is worshipped by the common people as the god of riches since the emperor Huan Tsung (玄宗) of the T'ang (唐) dynasty built a temple for him (A. D. 753). He plays an important part in the Tantras and many Dharanis are ascribed to him.

VÂIS'YA (Tib. Rdje hou rigs) 毗舍多 or 吠奢 or incorrectly 毗舍羅 explained by 居士 lit. local residents, or by 商賈 lit. traders. One of the castes of Hindoo society, the "bourgeoisie."

YAKCHU v. Vanksu.

YAKHAN v. Invakan.

YAKULA 薄句羅 or 薄拘羅 explained by 善容 lit. good looks. 1., An Arhat, disciple of S'akyamuni, famous for his intel-

ligence. He is to be reborn as Buddha Samantaprabhâsa. 2., Ademon.

VALLABHÎ 伐臘毗 An ancient kingdom and city on the Eastern coast of Gujerat. See Lara.

VANKSU or Vakchu (Tib. Pak-tchhou. Mong. Amoudëria) 縛芻 or 博义 or 薄义 or 婆义 explained by 青河 lit. blue river (common misprint for 清河 lit. pure river). The Oxus (now called Amoo or Jinoon), one of the great rivers said to rise from the Anavatapta (in this case Sirikol) lake, whence it issues through an aperture shaped like the mouth of a horse (made of Lapis lazuli) and having flown once all round the lake to turn in a westerly or north-westerly direction. It is said to empty itself into the northern sea (Caspian) after having passed through Persia (波斯) and the mysterious country Fuh-lim (拂林) which probably means Bactria (—unless indeed the 4 characters 波斯拂林 are taken as a compound term designating Persepolis?).

VÂRAHAMÛLA v. Paramalagiri.

VARAṆA 伐刺拏 A mountainous province of Kapis'a with city of the same name, probably the country S. E. of Wauneh in Lat. 32°30 N. Long. 69°25 E.

VÂRÂṆAS'Î (Burm. Baranathee. Tib. Waranasse) 波刺那斯 or 波羅柰斯 or 波羅柰 or 波羅泥斯 or 波羅捺寫 ex-

plained by **江遶城** lit. a city surrounded by rivers. An ancient kingdom and city near the Ganges, noted (A. D. 640) as the head quarters of S'ivaism. The modern Benares, Lat. 25°23 N. Long. 83°5 E.

VARANGALA v. Viṅgila.

VARAPRABHA **妙光** lit. wonderful light. An ancient Djātaka of Māitrēya when he was a Bôdhisattva with 800 disciples.

VARASĒNA **婆羅犀那** A pass on the Paropamisus now called Khawak, S. of Inderaumb (Lat. 35°41 Long. 69°22 E.). Hiuen-tsang calls it "the highest point on Djambûdvipa." Wood gives its height as 13,200 feet.

VARAVALĪN the same as Alni.

VARCHÂS or Varchavāsana (Pāli. Vassa) **跋利沙** or **婆利師** explained by **雨時** lit. the rainy season, or **雨安居** lit. quiet residence during the rains, or **坐臘** lit. retreat (during the month) Nabhas or **夏坐** summer retreat. One of the most ancient institutions of Buddhist discipline requiring all ecclesiastics to spend the rainy season in a monastery in devotional exercises. Chinese Buddhists naturally substituted the hot season for it (from the 16th day of the 5th to the 15th day of the 9th Chinese months).

VÂRCHIKA (Tib. Varcha) **婆利師迦** or **婆師迦** or **婆使迦** or **婆師波利** explained

by **雨時生花** lit. a flower which grows (blooms) in the rainy (varcha) season (kala) or by **夏生花** lit. a flower that grows in summer. A species of perfume used especially for scenting oil. Probably *Lignum Aloës*.

VARDASTHĀNA or Vridjisthāna **佛栗恃薩儻那** An ancient kingdom, the country of the Vardaks, the Ortospāna of Ptolemy, the region about Cabool (Lat. 34°32 N. Long. 68°55 E.).

VARDDHANA v. Puṇḍravarddhana.

VARIKATCHA or Varukatchêva the same as Barukatchêva.

VARUCHA **跋盧沙** A town in Gandhāra, to the E. of Peshawur, N. of Attock.

VARUṆA (Tib. Tsh'ou lha) **婆樓那** explained by **水天** lit. the dēva of the water. The Brahmanic god of the waters, the Indian Neptune and the regent of the west division of the earth.

VAS'AVARTI **波舍跋提** or incorrectly **波那和提** or (full title) **波羅尼蜜波舍跋提** Paranirmitavas'avarti (q. v.).

VAS'IBHA **跋始婆** A monastery 24 li W. of Puṇḍravarddhana.

VASICHṬHA **婆私瑟佉** with the attribute **大仙** a great Richi. One of the 7 ancient Richis of Brahmanic mythology, one of the famous champions for the prerogatives of the priesthood. He is said to have been translated to the skies where he now shines

a star of the 2nd magnitude in N.
Lat. 60°.

VASUBANDHU 伐蘇槃度 or 婆藪槃豆 or 婆修盤頭 or 世親 lit. kindred with the world, or 天親 lit. kindred with heaven. A native of Râdjagriha, where he and his twin brother Kchuni (芻尼) were born in consequence of his mother dreaming that she swallowed 2 pearls, a bright one and a dark one. He is called a descendant of Vâis'âkha. When 17 years old he became an Arhat and laboured in Ayôdhyâ as the 21st patriarch until A. D. 117. He was a disciple of Nâgârdjuna and composed the Abhidharma kôcha, the Anutârârthasatya and other S'âstras. He is now supposed to be residing in Tuchia as a Bôdhisattva.

VASUDEVA 婆藪天 The only name under which Vichnu seems to be known to Chinese Buddhists.

VÂSUKI 和修吉 explained by 多頭 lit. (one who has) many heads. A king of Nagas.

VASUMITRA (Tib. Wamisutra) 伐蘇蜜咄羅 or 婆蘇蜜多羅 or 婆須蜜 or 和須蜜多 or lit. friend of the world. A native of Northern India who used to go about drinking and rioting until he was converted by Mikkaka when he went to Kamarupâ where he first introduced Buddhism. He was a follower of the Sarvâstivâdâh school, wrote the Abhidharma prakaraṇa pada

s'âstra, and took a principal part in the last revision of the canon as the president of the fourth or third Synod under Kanichka (B. C. 153). He must have died immediately after this synod—say about 150 B. C., though Chinese texts place his death in the year 590 B. C.

VATAYANA RÂDJA 隙塵 lit. the dust of a crack i.e. the atom of dust that passes through a tiny crack. A fraction of a Yôdjana, the 7th part of a Sas'arâdja.

VATI v. Vadi.

VATSARÂDJA 弗少王 lit. king Vatsa. The same as Udâyana.

VATSAPATTANA v. Kâus'ambi.

VATSARA 歲 lit. a year. The solar year, divided into 2 Ayanas (行 lit. march i.e. the march of the sun between the equinoctial points) called Udagâyana and Dakchinâyana.

VÂTSÎPUTTRÎYÂH 跋私弗多羅部 or 婆蹉當羅部 or 婆雌子部 explained by 犢子部 lit. the shool of the calf's son, or by 可住子部 lit. the school of the son of him who could dwell (in a certain place), with the note "the original textbook of the Vinaya (as taught by this school) has never reached China." A philosophical school, one of the 5 grand divisions (五部) of the Sarvâstivâdâh (Vâibhâchika) school, said to have been founded by the Arhat Vatsiputtra a descendant of the ancient Richi 跋

私 Vatsu (or Vasu ?). Hodgson and Csoma mention this school as a minor division of the Saṃmatāḥ school.

VĒDA (Tib. Rig byed) **伏陀** or **鞞陀** or **毗陀** or **韋陀** explained by **知** lit. knowledge. 1., The Vēda of the Hindoos, said to have been first composed by Brahmā in one book, then recast in four books (v. Ayurvēda, Yadjurvēda, Samavēda and Atharvavēda) and finally in 25 books. Vyāsa is said to have been the principal compiler after Brahmā, and to have composed "the Vēda on man" sc. for the instruction of mankind (the 18 Puranas ?). No translation of any part of the Vēda seems to have reached China. Chinese Buddhists look upon it as an heretical work. 2., A fabulous Bōdhisattva the first general in command of the army under the Tchatur Mahārādjās. A valiant protector of Buddhism, the *defensor fidei*, whose statue—with drawn sword—is placed at the entrance of every monastery.

VĒDANĀ **受** lit. to receive. One of the 5 Skandhas, one of the 12 Nidānas; sensation. Csoma defined it by perception, Burnouf by notion, Hardy—like the Chinese—by sensation.

VĒDANĀ SMRITY UPASTHĀNA (Pāli. Wēdanānupāsanā) **念受處** **菩** lit. to remember that sensation's dwelling is misery. One of the 37 Bōdhipakchika dharma,

one of the 4 Smrityupasthana, implying the habit of recollecting that all forms of sensation are but so many forms of misery.

VĒMATCHITRA **毗摩質多羅** explained by **海水波音** lit. the sound of the waves of the sea. A fabulous king of Asuras whose residence is at the bottom of the ocean. He is the father of Indra's wife.

VĒNUVANA (Tib. Od ma) **竹林** lit. bamboo forest, or **竹苑** lit. bamboo garden. A park (commonly called Karaṇḍa vēnuvana) near Rādjagriha, with the Vēnuvana vihāra (**竹林精寺** or **竹苑寺**) in the centre, a favourite resort of Śākyamuni.

VĒTĀLA **毗陀羅** or **韋陀羅** explained by **赤色鬼** lit. a red coloured demon, or by **厭禱鬼** lit. a demon who loathes prayer. A class of demons, said to possess the power of quickening dead corpses.

VIBHĀCHĀ S'ĀSTRA **毗婆沙論** or **婆沙論** A philosophical work by Manōrhitā. See Vāibhāchika.

VIBHĀRO v. Vaihāra.

VICHĀNA **毗沙拏** explained by **角** lit. horn, especially occurring in the phrase Khadga vichāna kalpa **喻猶佉伽毗沙拏** lit. similar to the horn of the khadga (rhinoceros). An epithet of the Pratyēka Buddha who living "singly" in the wilderness endowed with "singular" intelligence

(獨覺) resembles the solitude loving rhinoceros with its "single" horn (獨角).

VIDĒHA (Tib. Lous hphags) 毗提訶 or 佛提𩇑 or 弗于逮 1., An abbreviation for Pur-
vavidēha. 2., Another name for Vāis'ālī and the neighbourhood of Māthava.

VIDJÑĀNA (Singh. Winyāna. Burm. Wignian) 識 lit. consciousness. One of the 12 Nidānas; consciousness with regard to the various perceptions and sensations in their concatenation and unity. Six Vidjñānas (六識) also called Chaḍāyatana (六處) lit. 6 dwellings (sc. of sensation) are mentioned, for which see under Tchakkchur, S'rōtra, Ghāṇa, Djihvā, Kāya and Manas. Thence are derived the 6 Bāhya ayatana (六塵) lit. 6 atoms of dust i.e. outward perceptions) viz. Rūpa, Sadda, Gandha, Rasa, Pōṭṭabha and Dharma.

VIDYĀDHARAPIṬAKA or Dhāranipīṭaka 禁呪藏 lit. the collection of (formulas for) exorcism and magic incantations. A section of Buddhist literature, the canon of Dharanis which with the Samyukta sañtchaya piṭaka is a later addition to the original Tripiṭaka.

VIDYĀ MĀTRA SIDDHI 尾底牙磨佉囉悉底 and Vidyā mātra siddhi tridas'a s'āstra kārikā 唯識三十論釋 Two philosophical works by Vasubandhu.

VIGATABHAYA (lit. free from fear) 最清淨 lit. extremely pure. The 730th Buddha of the present Kalpa.

VIHĀRA (Siam. Pihan or Vat. Tib. dGon pa or Gtsong lag khang. Mong. Kiit or Ssümā) 毗訶羅 or 鼻訶羅 explained by 僧坊 lit. the dwelling of priests or by 僧遊履處 lit. the place where priests ramble about in sandals, or by 精舍 lit. a pure dwelling, or by 精廬 lit. a pure cottage, or by 佛寺 lit. a Buddhistic temple. 1., A general term for places in which followers of Buddha assemble. 2., The temple within a monastery, as the principal meeting place. 3., Buddhistic monasteries, originally built of red Sandal wood in the midst of a park, but in exceptional cases cut out of the living rock. "A model vihāra ought to be built of red Sandalwood, with 32 chambers, 8 Tāla trees in height, with a garden, park and bathing tank attached; it ought to have promenades for peripatetic meditation (v. Tchang kramana) and to be richly furnished with stores of clothes, food, bedsteads, mattresses, medicines and all creature comforts." See also Saṃgharama.

VIHĀRASVĀMIN 毗訶莎弭 explained by 寺主 lit. the superior of a monastery. General designation for Buddhist abbots. See Karmadana.

VIKĀLABHÔDJANA VÊRAMA-
NÎ 不非時食 lit. thou shalt
not eat at unseasonable hours.
One of the 10 rules for novices.
See S'ikchâpada.

VIKRAMÂDITYA 毗柯羅摩
阿伏多 or 毗訖羅摩阿
迭多 or abbrev. 香柯 explain-
ed by 超日 lit. he who surpas-
ses the sun. A king of S'râvastî,
the most lavish benefactor of the
Buddhist church, who reigned
"about 1,000 years after Buddha."

VIKRÎTAVANA 買林 lit. the
sold forest. A monastery 200
li N. W. of the capital of Cash-
mere.

VIMALA (Tib. Dri ma med) 無
垢 lit. undefiled, or 淨 lit. pure.
1., The universe where the daugh-
ter of Sâgara lives as Buddha.
2., A fictitious degree of Samâdhi.

VIMALADATTÂ 淨德 lit. pure
virtue (the character 德 lit. virtue
is here probably a misprint for
得 lit. gift). 1., The wife of
S'ubhavyûha, reborn as Vâirô-
tchana ras'mi pratimaṇḍita dhva-
dja. 2., A fictitious degree of
Samâdhi.

VIMALAGARBHA 淨藏 lit. pure
treasure. 1., The eldest son of
S'ubhavyûha, reborn as Bhâicha-
djarâdja. 2., A fictitious degree
of Samâdhi.

VIMALÂGRANÊTRA v. Vimala-
nêtra.

VIMALAKÎRTTI 毗摩羅詰
or 維磨詰 or 鼻磨羅鷄利
帝 explained by 無垢稱 lit.

undefiled reputation. A native of
Vâis'âlî, said to have been a con-
temporary of S'âkyamuni and to
have visited China.

VIMALAKÎRTTI SÛTRA 毗摩
羅詰經 or 維摩詰所說
經 explained by 淨名 lit. pure
name. A Sûtra reporting (ficti-
tious) conversations between S'âk-
yamuni and some residents of
Vâis'âlî, translated into Chinese
by Kumarajîva (A. D. 397—
415).

VIMALAMITRA 毗末羅蜜多
羅 or 無垢友 lit. undefiled
friend. A native of Cashmere a
follower of Saṃghabhadra, who
whilst vowing to write against
the Mahâyâna school was struck
down dead.

VIMALANÊTRA or Vimalagranê-
tra 淨眼 lit. pure eyed. 1.,
The second son of S'ubhavyûha,
reborn as Bhâichadjyasamudgata.
2., A title given to S'rîgarbha.

VIMALANIRBHÂSA 淨光 lit.
pure light. A fictitious degree of
Samâdhi.

VIMALAPRABHÂ 淨光明 lit.
pure light and brightness. 1., A
fictitious degree of Samâdhi. 2.,
A fabulous Buddha (Tib. Dri med
pahi od).

VIMATISAMUDGHÂTIN 除疑
意 lit. the mind that removes
doubts. The 6th son of Tchandra
sûrya pradîpa.

VIMBASÂRA or Vimbisâra v. Bim-
bisâra.

VIMÔKCHA or Vimukti (Pâli. Vi-

môkha or Nimutti) 解脫 lit. the act of self-liberation or 解脫處 lit. the dwelling (state) of liberty. There are 8 acts (Vi-môkcha) 八解脫 of liberating one's Self from all subjective and objective trammels and as many states of liberty (Vimukti) resulting therefrom. They are enumerated as follows, 1., the getting rid of the view that there is (the idea of) form inwardly and likewise that there is form outwardly (觀內有色外亦觀色解脫), 2., the getting rid of the view that (though there be) inwardly no (idea of) form yet form exists outwardly (觀內無色外亦觀色解脫), 3., the getting rid of all forms subjectively and objectively (內外諸色解脫), 4., the getting rid of the dwelling of unlimited emptiness (空無邊處解脫), 5., the getting rid of the dwelling of unlimited knowledge (識無邊處解脫), 6., the getting rid of the dwelling where there is absolutely nothing (無所有處解脫), 7., the getting rid of the dwelling where there is neither consciousness nor unconsciousness (非想非非想處解脫), 8., the getting rid of the dwelling of annihilated sensation and thought (滅受想處解脫). These 8 degrees of mental self-inanition are apparently 8 progressive stages on the path to Nirvâṇa. As Bud-

dhism set up localities in the universe corresponding to every possible mental (or moral) state, thus of these 8 categories the first three correspond to the 4 Dhyânas (q. v.), the next four to the Tchatur arûpa brahmalôka (q. v.) and the last to Nirvâṇa itself. The same idea is expressed in the report that when S'âkyamuni died "his spirit entered the 4 Dhyânas and thence passing through Samâdhi lost itself into Nirvâṇa." Burnouf has extracted from the records of Southern Buddhism a somewhat different account of these 8 Vimôkchas.

VÎNÂ 批那 or 箜篌 lit. a lyre. A musical instrument, the Hindoo lyre.

VINATAKA 毗泥怛迦那 or 毗那怛迦 explained by 象鼻 lit. an elephant's trunk. 1., A demon resembling a human being with a proboscis like that of an elephant. He is said to "stop" way farers. This explanation seems however to be based on a confusion of the terms Vinataka and Vinâyaka (q. v.). 2., A mountain, the peak of which resembles that demon in shape; the 6th of the 7 gold mountains (七金山) which surround Mêru. It is stated to be 1,250 Yôdjanas high.

VINAYA (Burm. Wini) 毗奈耶 or 毗那耶 or 鼻那夜 or 鞞泥迦 or 毗尼 explained by 律 lit. the law, or by 離行 lit. separate conduct (sc. separate

from evil), or by **滅** lit. extinction (sc. of wickedness), or by **調伏** lit. to moderate and subdue (sc. the passions). One of the three grand divisions of the Buddhist dogma, embracing all the rules and theories of ecclesiastical organization and discipline. The corresponding portion of the canon is called Vinayapiṭaka (**毗奈耶藏** or **毗那耶藏** or **毗尼藏**) and believed to have been compiled under the auspices of Upāli.

VINĀYAKA **頻那夜迦** A name of Ganesha, the Janus of the Hindoos.

VINAYA VIBHĀCHĀ S'ĀSTRA **毗奈耶毗婆沙論** A commentary to the Vinayapiṭaka in 100,000 S'lokas sanctioned by the fourth Synod (153 B. C.).

VIṅGILA or Vinkila or Varangala **瓶耆羅** The ancient capital of Andhra.

VINIRBHŌGA **離衰** lit. rid of decay. A fabulous kalpa (v. Bhichmagardjita ghôchasvara rādja).

VINĪTAPRABHA **毗臚多鉢臘婆** explained by **調伏光** lit. a moderate and subdued light. A learned priest of Dûhasana, author of several S'âstras.

VIPAS'YI (Tib. Ruam par gzig) **毗婆尸** explained by **重重見** lit. various views. The 998th Buddha of the last kalpa, the first of the Sapta Buddha, a Kshâtriya by birth, son of Paṇḍu (**槃頭**), a native of Paṇḍupati

(**槃頭婆提**). He converted on three occasions 348,000 persons. Human life lasted then 80,000 years.

VIPĀS'Ā **毗播奢** One of the rivers of the Punjab, the Hymphasis of the Greeks, now called Beas (Lat. 31° 50 N. Long. 75° 50 E.).

VIPULA (Pāli. Vêputto) **毗布羅** A mountain near Kus'âgârapura.

VIPULAPRADJĀ or Vipulamati **廣慧** lit. vast wisdom. An honourable epithet.

VÎRASANA **毗羅刪拏** An ancient kingdom and city in the Doab between the Ganges and the Yamuna. The modern Karsanah.

VIRŪDHAKA (Siam. Virulakoh, Tib. Hphags skyes po. Mong. Ulumtschi tereltu) **毗盧擇迦** or **毗盧釋迦** (common misprint of **釋** for **擇**) or **毗留勒叉** or **毗樓勒迦** or **鼻溜茶迦** or incorrectly **毗流離** (Vaidûrya) explained by **增長** lit. increase and growth. 1., Another name for Iks'vâku the cruel father of the four founders of Kapilavastu. 2., The son and successor of Prasênadjit, a king of Kôs'ala, the cruel destroyer of Kapilavastu. 3., One of the Tchatur Mahârâdjas, guardian of the South, king of Khumbhândas, worshipped in China as one of the 24 Dêva Âryas (**天尊**.) His favourite colour is blue.

VIRÛPÂKCHA (Tib. Mig mi bzang. Mong. Sain bussu Nidüdû) 毗流波叉 or 毗留博叉 or 毗樓博叉 or 鼻溜波阿叉 or 髀路波阿迄 explained by 惡眼 lit. (he who has) an evil eye, or by 醜眼 lit. a vile eye, or by 雜語 lit. talk on various subjects, or by 重重色根 lit. roots of all sorts of colours (rûpa). 1., One of the Tchatur Mahârâdjas, guardian of the West, king of Nâgas, whose favourite colour is red. He is worshipped in China as one of the 24 Dêva Âryas (天尊). 2., Another name for S'iva.

VÎRYA (Pâli. Wiraya. Singh. Wirya) 毗利耶 explained by 精進 lit. energetic advance, energy. One of the seven Bôdhyanga explained by 修道無間 lit. ceaseless practise of the doctrine. Clough defines Wiraya by "perseverance."

VÎRYÂBALA (Pâli. Wirayabala) 精進力 lit. the power of energy. Persevering exertion, one of the five moral powers (v. Bala).

VÎRYARDHIPÂDÔ (Singh. Wiriyidhipâda) 精進足 lit. the step of energy. One of the four steps leading to the attaining of magic power (v. Riddhipâda) implying absolute renunciation of all forms of energy and perseverance.

VÎRYASÊNA 毗離耶犀那 A learned priest at the Bhadravihâra who instructed Hiuentasang

for some time (about 640 A. D.).

VIRYÊNDRIYA (Pâli. Wiraya indra) 精進根 lit. the root of energy. One of the five roots or organs (v. Indriya), the organ of energy or persevering exertion.

VIS'ÂKHÂ v. Vâis'âkha.

VIS'ÊCHAMATI 增意 lit. increase of meaning. The 5th son of Tchandra sūrya pradipa.

VIS'ICHTA TCHÂRITRA 上行 lit. superior conduct, or 上行意 lit. superior conduct and mind. A fabulous Bôdhisattva who suddenly rose out of the earth before S'âkyamuni.

VISTÎRNAVARTÎ 大光國 lit. the realm of great light. The realm in which S'ubhavyûha is to be reborn as Buddha.

VIS'UDDHASÎMHA 毗戍陀僧訶 or 淨師子 lit. the pure lion. A follower of the Mahâyâna school who lived about 640 A. D.

VIS'UDDHATCHÂRITRA 淨行 lit. pure conduct. The companion of Vis'ichta tchâritra.

VIS'VABHÛ 毗舍浮 or 毗攝羅 or 毗淫婆部 or 隨葉佛 explained by 重重變現 lit. apparition of various transformations, or by 遍一切自在 lit. surrounded by independent beings, or by 一切有 lit. all beings. The last (1,000th) Buddha of the preceding kalpa, the 3rd of the Sapta Buddha, a Kchâttriya by birth, who converted on 2 occasions 130,000 persons.

Human life lasted then 60,000 years.

VIS'VAKARMAN (Singh. Wiswakarmma) 毗溼縛羯磨 or 毗首羯磨 explained by 重 重功業 lit. (one who practises) all sorts of handicraft. The Brahmanic Vulcan, architect of the universe and patron of all artists. Adopted by Buddhism he is said to have transported himself (together with Māṇḍalyāyana) to the heaven Trayastriṃśas to take a view of S'ākyamuni there, whereupon he carved the first Buddha statue ever made.

VIS'VAMITRA or Kaus'ika (Tib. Koun gyi behes) 毗奢蜜多 羅 A Brahmanic Richi engaged by S'uddhōdana to teach the infant S'ākyamuni his letters.

VITASTI 揲手 lit. the span of a hand. A measure of distance, the 32,000th part of a Yōdjana.

VITCHAVAPURA 毗苦嬰補 羅 The ancient capital of Sindh (q. v.).

VIVARA (Tib. Dkhrigs pa) 頻 婆羅 A numerical term, equal to 1 followed by 15 cyphers.

VIVARTṬA KALPA (Pāli. Vivartṭa kappa. Mong. Toktachoi Galab) 成劫 lit. the kalpa of formation. The period during which a physical universe rises into existence. The order observed in this process of spontaneous creation is as follows: rainy clouds, floods of water, Lotus

flowers; out of the latter rise the different worlds (one out of each Lotus), and in each world first the Rūpadhātu, then the Kāmadhātu, human beings, all other sentient beings, the Tchakravālas, Mēru, the 10 greatest mountains, the regions of the demons, the oceans, all jewels and magic trees. This process occupies 20 small kalpas. See under Kalpa.

VIVARTṬA SIDHAKALPA (Pāli. Vivartṭatthāhi kappa. Mong. Oroschichoi Galab) 住劫 lit. the stationary kalpa. The period immediately succeeding the Vivartṭa kalpa, a time of continued existence, at the opening of which sun and moon rise out of the water; then—in consequence of the food of which human beings begin to partake—arises the difference of sex (before not existing); soon after heroes distinguish themselves above their fellows (the first of whom is Sammata 三摩多) and next, with the distinction of the 4 castes, society is established and Tchakravarttis arise, followed by Buddhas. This period lasts for 20 small kalpas. See under Kalpa.

VRIDJI (Pāli. Vaddji) 弗栗恃 An ancient kingdom N. of the Ganges, S. E. of Nepaul, the inhabitants of which—called Samvadji—were noted for their heretical proclivities.

VRIDJISTHĀNA v. Vardasthāna.

VRĪHASPATI (Tib. Hhour bou)

勿哩訶娑跋底 or 木星

lit. the wood star. The regent of the planet Jupiter.

VRÎHATPHALAS (Singh. Wehapala. Tib. Hbras bou tch'e) **惟子頗羅** or **廣果** lit. accumulation of fruit (merits). The 12th Brahmâlôka, the 3rd region of the 4th Dhyâna, where life lasts 500 great kalpas.

VYÂKARAṆAM (Tib. Loung bstan) **毗耶羯刺誦** or **毗伽羅** or **聲明記論** lit. memoir and treatise in illustration of the sounds, or by **記論** lit. a memoir and treatise. A grammatical treatise on the structure of Sanskrit; said to have been first promulgated by Brahmâ, next revised and abridged by Indra, and finally to have been farther curtailed and reedited by Paṇini.

VYÂKARAṆAS **和伽羅** or **授記** lit. the reception of a prophecy (regarding the future destiny of saints) or **記** lit. memoirs. A section of Buddhist literature comprising works which contain explanations about the future destiny of ancient saints.

VYÂKARAṆA KÂUNDINYA **授記橋陳如** lit. that Kâundinya who received a prophecy. A Brahman, who applied to S'âkyamuni for a relic and was told that a Buddha, being essentially spiritual, could not leave any material relics behind him.

VYÂSA **毗耶娑** or **廣博仙人** lit. the Richi who enlarged and ex-

tended (sc. the Vêdas). The compiler of the Vêdas, a grandson of Brahmâ, one of the Sapta Tathâgata.

VYÛHARÂDJA **莊嚴王** lit. the king of ornaments. 1., A fabulous Bôdhisattva, said to have been in the retinue of S'âkyamuni. 2., A fictitious degree of Samâdhi.

Y

YACHTIVANA **洩瑟知林** or **杖林** lit. the forest of the staff, sc. where the bamboo took root, with which a Brahman once endeavoured, but in vain, to measure the constantly increasing height of S'âkyamuni's body. A forest near Râdjagriha, on a mountain called Yachṭivanagiri (**杖林山**), the favourite abode of Djayasêna.

YADJUR VÊDA **夜殊** or **祭祀** lit. sacrifices, or **祭祠論** lit. a treatise on ancestral sacrifices. A sort of prayerbook for the use of the officiating priests and others engaged in public sacrifices.

YAKCHA (Singh. Yakâ. Tib. Nod dschin) **夜叉** or **藥叉** or **閼叉** explained by **傷** lit. (those who) wound (others), or by **能噉** lit. daring, with the note they even eat human flesh, or by **勇健** lit. courageous and strong. A class of demons, probably borrowed from Indian aborigenes by Brahminism, which made them servants of Kuvêra and finally adopted Bud-

dhism as the retinue of Vâis'ravana (the Kuvêra of the Buddhists). They are said to shed abroad a glare of light which—when they are moving fast—makes them appear as shooting stars (流星), or on account of the smoke issuing from their mouths as comets (彗星 lit. broom stars).

YAKCHAKRITYA 夜叉吉蔗
A class of demons, combining the powers of Yakchas and Krityas (q. v.).

YAMA (Siam. Phaja jam. Tib. Gchien rdje. Mong. Erlik khan) originally the Aryan god of the dead living in a heaven above the world, the regent of the South; but Brahminism transferred his abode to hell. Both views have been retained by Buddhism. 1., Yama or Yama dēvalōka 夜摩天 or 焰摩天 lit. the heaven of Yama, explained by 時 lit. time, or by 善時天 lit. the heaven of good time, with the note "a heaven in which there is no change of light and darkness." The 3rd Dēvalōka situated above Trayastriṃś'as, 160,000 Yôdjanas above the Mēru, with a circumference of 80,000 Yôdjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. 2., Yâma or Yâma-râdja 閻摩羅 or 夜摩盧迦 or 剡魔 or 琰魔 or 閻摩羅社 or 琰摩羅 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit.

the double king, with the note "so called because he divides his duties with his sister, or because his lot is a twofold one, now reveling in pleasures, now suffering pain;" or by 遮止 lit. he who interferes and restrains (evil-doers). The regent of the hells (v. Nâraka), residing South of Djambudvîpa, outside the Tchakravâlas, in a palace built of brass and iron. He was originally a king of Vâis'âlî, when he, being engaged in a bloody war, expressed a wish to be the master of hell. He was accordingly reborn as Yâma along with his 18 officers and his whole army of 80,000 men, who now serve under him as assistant judges, jailors and executioners. His sister controls all the female culprits as he exclusively deals with the male sex. But three times (三時 Yâma) in every 24 hours a demon pours boiling copper into Yâma's mouth and squeezes it down his throat, thus causing him unspeakable pain. His officers and men receive the same dose at the same time: all by way of punishment for former offences. But when his sins are expiated, he will be reborn as Buddha under the name 普王 "universal king."

YAMADAGNI 焰摩火大仙
lit. the great Richi (called) the fire of Yama. One of the 7 ancient Richis.

YÂMANTAKA 閻曼德迦 A

S'ivaitic deity said to be the conqueror of Yâma.

YAMUNÂ 閻牟那 or 琰母那 A tributary of the Ganges, now called Jumna.

YAS'ADA or Yas'as or Yêds'aputtra (Tib. Ja shei ka) **邪舍陀** A disciple of Ânanda, an Arhat from Kôs'ala. He played an important part in connection with the second synod (B. C. 443).

YAS'ASKAMA 求名 lit. he who desired fame. A disciple of Varaprabha, noted for his boundless ambition and utter want of memory.

YAS'ÔDHARÂ (Singh. Yasodharâ dêwi. Siam. Plimpha. Burm. Yathandara. Tib. Grags hlsin ma) **耶輸陀羅 or 耶輸** explained by **華色** lit. variegated, often quoted as **羅睺羅母** lit. the mother of Râhula, and sometimes called **Gôpâ 瞿波**. The legitimate wife of S'âkyamuni (q.v.), who after the birth of her son Râhula embraced the religious life and is to reappear as Buddha under the name Ras'mi s'ata sahasra pari purṇa dhvadja.

YAVA 耶婆 or 麥 lit. barley. A grain of barley, viewed as the 2,688,000th part of a Yôdjana.

YAVANA or Yamana dvîpa pura or Yavadvîpa (Pâli. Yawana or Yôna ?) **閻摩那洲國** lit. the island kingdom of Yamana, or **野寐尼** (Yamani) or **耶婆提** (Yava dvîpa). The island of Java as plainly indicated by

Fahien and Hiuen-tsang, and described by the former (who passed it on his voyage from Ceylon to China) as an island peopled by Brahmans and other heretics.

YÔDHAPATIPURA or Yuddharâdjapura **戰主國** lit. the kingdom of the combatant lord, or **戰王國** lit. the kingdom of the combatant king. An ancient kingdom and city near the Ganges, 150 li. S.W. of Vâis'âlî. Exact position uncertain.

YÔDJANA (Burm. Yudzana. Singh. Yojana) **踰繕那 or 踰延那 or 由旬** A measure of distance of which various estimates are given, 1., In the most ancient times it signified a day's march, or about 4650 feet. 2., According to later tradition it was equal to 40 Chinese li. 3., According to Indian usage it amounts to 30 Chinese li. 4., In the sacred books a Yôdjana is to be considered equal to 16 Chinese li. Wilson mentions 3 different computations of a Yôdjana as equal to 9 or to 5 or to 4½ English miles. Hardy states that Singhalese Buddhists regard a Yôdjana as about 16 miles (English ?) in length.

YÔGA 瑜伽 explained by **觀** lit. contemplation (which is said to be the most ancient meaning of the term), or by **境行果相應** lit. the mutual relation of sphere, practise and fruit, with the note "the first of this trio refers to the heart (心), the second to

doctrine (理), the third to the 3 degrees of saintship (三聖);" or by 手口意相應 lit. the mutual relation of hand, mouth and mind, which is said to refer to the incantations (mouth) which are accompanied by mysterious manipulations (hand) and distortions of the hands and fingers of the exorcist, all having a magic meaning (mind). The ancient practice of Yôga (i. e. abstract meditation) as revived by the Yôgatchara school and turned to account for exorcistic and magic purposes.

YÔGAS'ÂSTRA 大乘瑜伽論

lit. the Yôga s'âstra of the great conveyance (school). An exposition of the principles of the Yôgatchara school, said to have been first expounded by Patandjali (200—150 B. C.) an incarnation of Mâitrêya. It received the sanction of the Mahâyâna school, and was especially patronized by Hiuntsang.

YÔGATCHARA or Tantra 瑜伽部

lit. the Yôga school. A school founded by Asaṃgha; an amalgamation of the most heterogeneous doctrines, Brahmanic and S'ivaitic ideas, combined with the theory of Dhyâni Buddhas (derived from Nepaul) and the philosophy

of the Mahâyâna school. It set up an endless number of magic formulas (Tantras) for all sorts of purposes, couched either in Sanskrit or in Tibetan, and to be recited according to a most elaborate ritual.

YÔGATCHARI BHÛMI S'ÂSTRA

瑜伽師地論 or **十七地論**

lit. a treatise on 17 places. The principal work of Asaṃgha, said to have been dictated to him by Mâitrêya in the heaven Tushita.

YÔGATCHARYA BHÛMI S'Â-

STRA KÂRIKÂ 瑜伽師地

釋論 A commentary on the preceding work, attributed to Djinaputra.

YUGÂMDHARA 踰健達羅 or

踰乾陀羅 or **由乾陁羅**

explained by **持雙山** lit. the mountain that rests on two (sc. on the basis of the Mêru and the Tchakravâla), with the note "the peak of the mountain is perforated in two places." The first of the 7 concentric circles of gold mountains (**七金山**) which surround the Mêru. It is 40,000 Yôdjanas high and separated from the Mêru and from the 2nd circle by oceans.

YÛKA 𑖦𑖯𑖪𑖳 lit. a louse. A frac-

tion of a Yôdjana, the 7th part of a Yava (q. v.).

PART II.

I.—A CHINESE INDEX

ARRANGED ACCORDING TO THE RADICALS.

[NOTE.—Each Chinese word or phrase is to be looked for under the radical to which its *first* character belongs. The numbers refer to the number of each page, *a* signifying the first, *b* the second column.]

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THE END.

ERRATA ET ADDENDA.

Page 3, column 2, line 11, add : See Vimôkcha.

P. 5, col. 2, line 13, after Akanistaka add : (Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒.

P. 10, col. 2, above Ans'uvarmma insert :

ANİYATÂ DHAMMA (Pâli) 不定法 lit. undetermined regulations.

A section of the Vinaya, forbidding priests to meet women in secluded places, prohibiting also obscene language, but leaving the degree of punishment "undetermined."

P. 10, col. 2, line 9, read 寃 for 冤

P. 14, col. 2, line 12 from the bottom, read 伐 for 代.

P. 15, col. 2, line 6, read 熱 for 熟

P. 16, col. 2, line 27, read explained for explenled.

P. 17, col. 1, line 2, read 功 for 切

P. 18, col. 1, line 13 read 伐 for 代

P. 20, col. 2, line 9 from the bottom, read plained for piained.

P. 21, col. 1, above Ayôdhyâ insert :

Âyatana 呵也怛那 See under Chaḍâyatana and Vidjnana.

P. 24, col. 1, line 2 from the bottom, *dele* "by," and in the following line *dele* "the sand of a (flower) vase" and substitute "Bimsa, abbrev. for Bimbisara."

P. 28, col. 1, line 11, after the Chinese characters add: A native of Kapi-lavastu and descendant of Amritôdhana. He introduced an alphabe t in China.

P. 29, col. 2, line 11, read 拏 for 孥

P. 31, col. 1, above Dêvi insert :

DÊVÊNDRA SAMAYA 天主教法 lit. the Dêva king's method of doctrine. A work (on royalty ?) said to have been in the possession of a son of the fabulous king Râdja balêndra kêtu (力尊幢).

P. 32, col. 1, line 8 from the bottom, add: See also under Pantcha Dhar-makâya.

- P. 33, col. 2, line 8, add: See Tchakra.
- P. 34, col. 1, line 21, before "or" insert 禪那
- P. 39, col. 1, line 2, after "king" add: or 天鼓音 lit. sound of the heavenly drum.
- P. 39, col. 2, line 2, add: See also under Pratyêka.
- P. 39, col. 2, line 5, add: or 伊那跋羅
- P. 40, col. 1, line 6 from the bottom, read 嗅 for 捷
- P. 43, col. 2, above Guṇabhadra, insert:
- GUṆA 求那 explained by 塵 lit. dust (atom of dust) or by 作者 lit. the active principle. Nature (自性), looked upon as an active principle and divided into 5 Âyatanas (v. Chaḍâyatana and Vidjñāna) the successive modifications of which are the cause of all forms of existence. But this is alleged to be the "heretical" teaching of the Sāṃkhya school.
- P. 44, col. 1, line 4, after "Hami" insert: 伊吾盧 or.
- P. 45, col. 1, line 3, from the bottom, read of for o.
- P. 46, col. 1, line 5, from the bottom, add: See Virudhaka.
- P. 48, col. 1, line 2, from the bottom, read 佉 for 法
- P. 56, col. 1, above Khadjis'vara insert: Khadga v. Vichana.
- P. 50, col. 1, line 6 from the bottom, read 伐 for 代
- P. 59, col. 2, line 24, add: See Sis'umara.
- P. 62, col. 2, line 17, read 鷄 for 鴉
- P. 63, col. 2, line 19, *dele* full stop after Pratyêka.
- P. 65, col. 1, line 1, from the bottom, read Traiyastrims'as for Tuchita.
- P. 68, col. 1, line 11, read 大 for 木
- P. 69, col. 2, line 3 from the bottom, read 瞋 for 瞋
- P. 72, col. 2, line 15, read 者 for 者
- P. 81, col. 1, line 16, after 無 add: or 捺謨
- P. 82, col. 2, line 6 from the bottom, add: see Ulamba.
- P. 85, col. 1, line 4, from the bottom, after "or" insert 昵縛南
- P. 86, col. 1, above Nitya, insert:
- NISSAGIYÂ DHAMMA (Pāli) 尼薩耆波逸提法 A section of the Vinaya, containing 30 prohibitions against avarice and love of money.
- P. 87, col. 1, line 6, after Ūsch, add 烏鰈
- P. 95, col. 1, line 19, read Pradjña for Pradjñ.
- P. 98, col. 1, above Punatcha, insert:
- PULASTYA 補羅悉底耶 An ancient Richi.
- P. 103, col. 2, line 26 read 婆 for 婆
- P. 108, col. 1, line 7, *dele* "Pāli, Sāgala."
- P. 108, col. 2, line 14, read 五 for 正, and 輪 for 輪

- P. 109, col. 1, line 17, read 佛 for 薩
P. 112, col. 1, line 20 read Traiyastrims'as for Tuchita.
P. 117, col. 1, line 16, after 抵 add : or 僧慎爾耶
P. 121, col. 2, line 20, read 輪 for 輪
P. 130, col. 2, line 25, after driya, insert: Singh.
P. 155, col. 1, line 18, read 輪 for 輪
P. 137, col. 1, line 18, read 騫 for 騫
P. 157, col. 2, line 23, read 跌 for 跌
P. 191, col. 1, read Rad. 78, for Rad. 32.
P. 192, col. 2, read Rad. 86, for Rad. 26.
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